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April - June, 1974

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Unless otherwise indicated, these materials are full translations of articles appearing in People's Republic of China newspapers.

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Adopt a Correct Attitude Toward the Great Cultural Revolution, the Masses and Ourselves

by

Li Tseng-yao (李增堯), First Secretary of the CCP Committee of Lishu Hsien, Kirin Province

(Peking Jen-min Jih-pao, April 1, 1974)

During the movement to penetratingly criticize Lin Piao and Confucius, I have reviewed the series of Chairman Mao's important instructions on the great proletarian cultural revolution. I find them especially relevant to me. It is precisely the great proletarian cultural revolution initiated and led by Chairman Mao personally that raises my consciousness of class struggle and two-line struggle and my consciousness for continuing the revolution and which rejuvenates my revolutionary youth. In the future, I must conscientiously study Marxism-Leninism-Mao Tsetung Thought, vigorously transform my world outlook and advance along Chairman Mao's proletarian revolutionary line.

In 1964, I was secretary of Huaiteh hsien committee, working vigorously at all levels and in all kinds of weather. I was called a "conscientious worker." In two years, Huaiteh hsien increased its grain output. I was very happy and felt that I had done my job quite well. Not long after that, the great proletarian cultural revolution began. The masses criticized me, saying that I had carried out the revisionist line and taken the capitalist road. At that moment, I felt I was being wronged and refused to accept the criticism from the masses. With the movement developed in depth, renegade, hidden traitor and scab Liu Shao-ch'i was dragged out. This really shocked me. I thought to myself: Liu Shao-ch'i audaciously attempted to subvert the dictatorship of the proletariat and to restore capitalism. He was a Khrushchev lying beside us. To criticize Liu Shao-ch'i's counter-revolutionary revisionist line, we must carry out the mass revolutionary movement. This is entirely necessary. But, is the criticism against me entirely necessary as well? I was not enlightened yet on this point.

Later, criticized and helped many times by the masses, I gradually raised my ideological and political consciousness and began to view my problems from the standpoint of line. Take Liangchiatzu brigade where I have worked often, for example. This brigade reaped a lot of grain, had accumulated a great deal and had much to distribute among its commune members. It was a rather advanced brigade for production in the hsien. I also held it up as a model. I once called an on-the-spot meeting to popularize it.

When the masses criticized me, they pointed out that: In order to earn more money with side-occupation, this brigade had not called back the labor force during the busy season for seedling transplanting after it had gone to other localities to engage in side-occupations. Instead, it hired commune

members of other brigades to do the job. There was a reed pond in the brigade. In the form of "dividing the harvest," this brigade formed partnership with another brigade in gathering reeds. This method of work meant going back to the capitalist road.

The criticism by the masses provoked my deep thought. Why didn't I take this as a problem of orientation and line when I was working in this brigade? At the 2nd Plenary Session of the 7th Central Committee of the Party, Chairman Mao pointed out that, after the nation-wide victory in the revolution, the principal contradiction at home was "the contradiction between the working class and the bourgeoisie." In the past, I did not study nor very much appreciate this teaching by Chairman Mao; yet, I readily accepted the fallacy about the "contradiction between the advanced socialist system and the backward productive forces" spread by Liu Shao-ch'i. I did not understand that, under conditions where classes and class struggle existed, if we did not struggle against the tendencies toward capitalism, the collective economy would be diverted onto the sidetrack of capitalism. Precisely because I lacked the consciousness of class struggle and two-line struggle, when I saw that the hilly areas lacked water, the low-lying areas were ravaged by waterlogging and the plains needed manure in Huaiteh hsien, I held that the only way to change the backwardness in Huaiteh hsien was to devote ourselves to production. Contrary to my intention, acting in this way showed that I was poisoned by Liu Shao-ch'i's "theory of dying out of class struggle" and was carrying out Liu Shao-ch'i's counter-revolutionary revisionist line.

Although I saw the mistakes of line I had committed, I sometimes cherished this idea consciously or unconsciously: Subjectively I did not want to make mistakes. Because there was the interference by Liu Shao-ch'i's counter-revolutionary revisionist line at the higher level and I was the No. 1 man in the hsien, how could I not carry out this line and make mistakes? Thus thinking, I felt a little bit wronged.

Was my thinking correct? The masses joined me in analyzing the incident of arousing "all households to remove stubble," enlightening me more on this subject. In the autumn of 1964, I was working in a brigade and mobilized commune members to clear away stubble and plow the land. It was not easy to clear the stubble in autumn, so this work went ahead slowly. Some people said: "To expedite the work, it is better to tell all households to remove stubble, and he who removes stubble can keep it." When this suggestion was put into practice, work went more quickly. I thought this was an efficacious cure and therefore popularized this "experience." The masses criticized me for handling this matter in violation of Chairman Mao's teaching "It is necessary to carry out socialist education" and for encouraging spontaneous tendencies toward capitalism. But, at that moment, I wrongly held that clearing stubble organized at the household was the only effective way to arouse the enthusiasm of the peasants. Actually, this method of work catered especially to the concept of private ownership of the small producers and called for material incentives. Chairman Mao teaches us: "The masses have a potentially inexhaustible enthusiasm for socialism." Why did I fail to see the enthusiasm of the masses for socialism and confine

my view to their concept of private ownership. This precisely showed that my bourgeois world outlook had not been transformed very well and, therefore, I easily acted on Liu Shao-ch'i's counter-revolutionary revisionist line. I came to realize deeply that the key to whether I made mistakes of line or not lay not in what position of work I held but in what world outlook I had.

The great leader Chairman Mao points out: "The Great Proletarian Cultural Revolution is a great revolution aimed at touching the people to their innermost being, it seeks to solve the problem regarding the people's world outlook." Studying Chairman Mao's teachings makes me understand that I must thoroughly transform my bourgeois world outlook in order to unswervingly implement Chairman Mao's proletarian revolutionary line and embark on the socialist road in the future, otherwise the old things may recur once a certain kind of suitable political climate prevails.

After being transferred to work in Lishu hsien, I often told myself that I had learned a lesson from my past mistakes and I wouldn't make any mistakes as long as I should work more carefully in the future. This was not true. Some time ago, some people in the office said that we could intensively grasp production in the future since the great cultural revolution had been carried out for seven or eight years, the two bourgeois headquarters of Liu Shao-ch'i and Lin Piao had been crushed and interference from the revisionist line eliminated. This sounded quite sensible on first hearing it. But, when I recalled the criticism the masses levelled at me during the initial period of the great cultural revolution, I sensed a problem: If work is carried out in accordance with this outlook, would I not be going back to the old road of "putting production in the first position" as I did in the past? Thereupon, I reviewed the series of important instructions given by Chairman Mao during the great proletarian cultural revolution and drew on the lessons of the struggle between the two lines. I understood more clearly that the opinion of putting revolution and production in opposite positions or separating them or even putting them in reverse order was a reprint of the revisionist fallacy which opposes putting proletarian politics in command in the new situation. Chairman Mao teaches: "Invariably, remnants of old ideas reflecting the old system remain in people's minds for a long time, and they do not easily give way." I formerly felt that the opinion held by those people was sensible--this showed precisely that some old things still had roots deep in my mind. I summed up this lesson seriously and learned that, to keep myself vigilant against the recurrence of bourgeois ideas, it wouldn't do just to passively defend them but I had to take the initiative to attack them. After that, I worked more strenuously to study works by Marx, Lenin and Chairman Mao and to struggle against the old concepts and the force of old habits in my mind, thereby gradually heightening my consciousness of class struggle and two-line struggle. Since the beginning of last year, we have educated the masses and the cadres in the Party's basic line by setting up models during the movement to criticize Lin Piao and rectify work style; we have perseveringly carried out revolutionary mass criticism and relentlessly criticized such tendencies toward capitalism as attaching greater importance to money

than to grain, rejecting agriculture and engaging in commerce. The deepening of the revolution promoted the development of production. Last year, this hsien's grain output increased by 29 percent as against that of 1972.

With my consciousness of class struggle and two-line struggle gradually rising, my ideological vigilance is also strengthened step by step. Some people in society said that "it won't do to let the workers' propaganda teams and the poor and lower-middle peasants' propaganda teams lead the schools." I got together with other members of the hsien committee to analyze and study the conditions immediately and came to understand that this was a trend of the Right-deviationist restorationist ideas aiming at negating and attacking the revolution in education. For this reason, standing at the high plane of consolidating and developing the achievements made in the great cultural revolution and combating and preventing revisionism, the hsien committee conscientiously grasped the struggle between the two classes and between the two lines in the sphere of ideology. We are determined to go on working in this way during the struggle for penetratingly criticizing Lin Piao and Confucius.

* * *

The Great Cultural Revolution Enables Me To Raise My Consciousness of Two-Line Struggle

by

Yang Mao-yung (杨茂永), Secretary of the Party Branch of Chouyangchuang Brigade in Wuch'ing Hsien skirting Tientsin Municipality

(Peking Jen-min Jih-pao, April 1, 1974)

During the great proletarian cultural revolution, the masses criticized me for taking the wrong road and not practicing socialism. I did not understand when I heard this criticism. I thought to myself: It was the great leader Chairman Mao and the Party that delivered me from miseries. During the course from the mutual aid group to the people's commune, I actively took the lead in work. Why do they say that I did not take the socialist road?

With the great proletarian cultural revolution developing in depth, renegade, hidden traitor and scab Liu Shao-ch'i and his gang were dragged out. The broad masses wrathfully criticized Liu Shao-ch'i's counter-revolutionary revisionist line. This matter gave me a great shock. With the help of the broad revolutionary masses, I recalled a few things which I had done when I was secretary of the Party branch.

In 1962, in order to increase the daily value of labor, I suggested doing the side-occupation of processing hemp cutters. To obtain material, I adopted the method of holding feasts and giving away presents to establish connections everywhere. Not long after that, the side-occupation developed, but agricultural production lagged behind. Some people thought only of making big money from the side-occupation and refused to work hard on agricultural production. I was determined to tightly grasp agricultural production. I was informed that some localities practiced the "contract for labor and output" method. So, I formulated a so-called "specified job and fixed responsibility" method along the same line and increased the wage points for work, so as to arouse the "enthusiasm" of the commune members. This method of work was imbued with the spirit of Liu Shao-ch'i's counter-revolutionary revisionist line. In criticizing me for taking the wrong line, the masses had hit me where it hurt. Thus thinking, I became willing to hear the opinions of the masses. With patient help by the masses, I admitted my mistake, made a rather deep-going investigation and won forgiveness from the masses. In June 1971, I was re-elected secretary of the brigade Party branch.

After I was re-elected Party branch secretary, those at home said to me: "You made a mistake in supervising the side-occupation. You must not take charge of it again." I felt that their viewpoint was wrong. My mistake was not that I grasped the side-occupation but that I did not carry out Chairman Mao's revolutionary line. In order to

really draw on the past lessons and correct my mistake, I should not evade this problem. After a study by the Party branch, we led the masses to draw a clear line of demarcation between conducting a proper side-occupation and taking the capitalist road. Guided by the policy of "taking grain as the key link and insuring all-round development," we strengthened leadership over side-occupation. As a result of our perseveringly acting in this way, grain output of the whole brigade exceeded 540 catties per mow in 1973 as against two or three hundred catties before the great cultural revolution. It is really true that once you follow the correct line, you will advance in broad strides!

The great proletarian cultural revolution not only has helped me raise my consciousness of class struggle and two-line struggle, but also has cemented my relationship with the masses.

In the initial period of the great cultural revolution, the masses put forward opinions on more than 100 points about me. I thought that they were against me and wanted to pull me down. I thought to myself: "I was a hired hand when I was young. After the liberation, I served as a cadre for more than ten years and 'kept my hands clean.' What is there for me to fear? I may as well quit my post as a cadre. But, how should I walk up straight if I don't make these problems clear?" Because I kept circling round personal gain and loss, my "grievance" grew as I thought of this matter.

With the great cultural revolution developed in depth, my thinking continued to change. Two things taught me a particularly impressive lesson: One was that when the masses criticized me, my family urgently needed a house of three rooms. I was being criticized by the masses. Who would help me? When I was worrying over this problem, many people in the village, including those who had criticized me sharply, came to offer me help. The other thing happened when I was being liberated. I formerly held that "when a wall is collapsing, everyone gives it a push" and nobody would speak for me. But, facts turned out to be contrary to my expectation. The broad masses not only pointed out my shortcomings and mistakes, but, applying the viewpoint of "one dividing into two," reaffirmed the achievements in the work I had done over the past few years.

I was deeply educated by this spirit of the masses in finding truth from facts. After serious contemplation, I came to realize that: The masses put forward their opinions about me not for pulling me down but for the sake of rescuing me. When putting forward their opinions, some of the masses may speak them out lightly and others seriously, and this is normal. They severely criticize me for no other purpose than jogging me ideologically so as to have me correct my mistakes as quickly as possible. What is wrong with their criticism? A Communist should vigorously support and heartily rejoice in the revolutionary enthusiasm of the broad masses aroused by the great proletarian cultural revolution. Why do I vent my "grievances"?

Thinking about all these, I was gradually enlightened. After that, I accepted mass opinion concerning me as a precious gift. I corrected the mistakes if I had committed them and guarded against them if I hadn't. Whenever I met a problem in work, I always thought about my shortcomings and mistakes, so as to keep myself on the alert and to avoid similar mistakes in the future.

* * *

Combination of the Old, the Middle-Aged and the Young Strengthens the Fighting Power of the Hsien Committee

(Peking Jen-min Jih-pao, April 1, 1974)

The CCP Committee of Yungnien Hsien, Hopei Province, is a leading group combining the old, the middle-aged and the young. Of the 13 standing committee members of the hsien committee, five are young cadres. Characteristically, they have high consciousness of class struggle and two-line struggle, are quick-witted, filled with vigor and vitality and are militant. With these young cadres taking part in its leadership, the hsien committee strengthens its fighting power.

When the new committee of Yungnien hsien was set up, Ch'en Po-ta and other principal members of the Lin Piao anti-Party clique fanned the evil wind of undermining the collective economy of the people's communes in some localities in Hopei province. From their experience of past mistakes, the old cadres of the hsien committee felt that although this gust of evil wind was fanned by the "big shots" at the higher level, they should not follow it blindly because this was an issue concerning the line. But, they were not sure whether the hsien committee could resist this evil wind. At that moment, the new cadres displayed their strong point of taking a clearcut stand and struggling courageously when confronted with a question of principle. They asked the hsien committee to firmly resist this gust of evil wind. They also went deeply to the grassroots level to investigate the conditions, extensively solicited opinions from the masses and then put forward constructive proposals to the hsien committee. The hsien committee resolutely resisted this gust of evil wind and hit hard at the sabotage activities conducted by the handful of class enemies, thereby pushing the hsien-wide mass movement of learning from Tachai in agriculture to progress in the correct orientation.

Reviewing this course of struggle, the old cadres of the hsien committee learned an impressive lesson, saying: "We should thank the combination of the old, the middle-aged and the young. If there had not been the fighting spirit of the young cadres, the few of us old cadres alone could not have resisted the wrong line so resolutely."

The young new cadres not only adhere to the principle and dare to struggle when confronted with the question of principle of class struggle and two-line struggle, but also can disregard sensibilities and carry out ideological struggle against wrong ideas within the hsien committee. Some time ago, some comrades of the hsien committee often talked about the "three firsts" (first hsien to form its revolutionary committee, first hsien to set up its new Party committee, and first hsien to have its grain output surpassing the "National Program for Agricultural Development") in Hantan district achieved by Yungnien hsien. The young cadres felt that if this kind of arrogance and complacency were not eliminated right away, things would run counter to Chairman Mao's revolutionary line. They pointedly raised this problem at a meeting of the

hsien committee. The hsien committee decided to launch an open-door rectification campaign immediately to combat arrogance and eliminate complacency. The rightist conservative ideas brought about by arrogance and complacency were examined and the revolutionary spirit of its "squad members" was aroused.

Influenced by the young cadres' spirit of perseveringly carrying out the revolution, the old and middle-aged cadres of the hsien committee continuously criticized the reactionary philosophy of tailoring one's way of life after the "doctrine of the mean," peddled by Liu Shao-ch'i and Lin Piao, made criticism and self-criticism and actively carried out ideological struggle. For some time, Yang Yao-hsien, secretary of the hsien committee and an old cadre, was engrossed in daily routine and was busy the whole day, so that he could not devote his energies to major issues. Ts'ui Shou-shen, a middle-aged cadre, pointedly advised him: "If you go on acting this way, you may return to the old road!" Comrade Yang Yao-hsien accepted this criticism and examined his thinking, greatly improving his style of work.

In carrying out active ideological struggle, the old cadres also apply their experience of both the positive and the negative sides in helping the new cadres. A certain young cadre carried out struggle courageously but sometimes adopted oversimplified work methods. When the hsien committee launched an open-door rectification campaign, the masses put forward some opinions about him. He felt ill at ease. Yang Yao-hsien and others called on him many times, had chats with him and helped him overcome his shortcomings.

In Yungnien hsien, combination of the old, the middle-aged and the young promoted the fast growth of the new cadres. Liu Kuan-chu, a deputy secretary of the hsien committee, was an ordinary cadre before the great cultural revolution. After being posted as a leading member of the hsien committee, he was held responsible for the work in a certain sector. He paid particular attention to staying to work in the backward brigades and receiving tempering in class struggle, so as to accumulate experience in work at the grassroots level. After taking the post of deputy secretary of the hsien committee, Chiao Hsing-li, a new young cadre come from among the workers, presided over the production headquarters. He learned humbly from the old cadres, relied on the masses and practiced democracy, thereby arousing the enthusiasm of all. After less than two years' tempering, these two new cadres became rather competent in leadership work. In 1972, during the busy season for summer harvest, sowing and field management, some of the more than ten standing committee members of the hsien committee had gone to attend meetings in other localities and others had been hospitalized, and only these two cadres were left behind to preside over the daily routine. They actively took the initiative, bravely shouldered the revolutionary heavy loads and cooperated with each other. They carried out various work tasks with excellent results. Seeing this, the old cadres said happily: "The young men have become the pillar!"

- Jen-min Jih-pao correspondent

* * *

Persevere in Combining the Old, the Middle-Aged and the Young in Struggle

by

Ku Tsu-hsing (顧祖興), Deputy Secretary of the Party Committee of Shanghai Municipal Clock and Watch Industry Company

(Peking Jen-min Jih-pao, April 1, 1974)

Since the great proletarian cultural revolution, we have selected 26 new cadres from among outstanding workers to take part in the three-in-one leading groups of various factories in the trade of clock and watch making and to serve as secretaries or deputy secretaries of the Party organizations of these factories. Three members of the leading squad of the company's Party committee are old cadres and the rest are new cadres come up from among the workers. These comrades are individually held responsible for the leadership work of various working groups and offices. Practice shows that they can entirely shoulder the revolutionary loads and carry out various branches of work well.

But, persevering in combining the old, the middle-aged and the young involves struggle. When I first came to the Clock and Watch Industry Company, it was confronted with the problem of disunity. I could not make clear the cause at that moment and feared spoiling my relations with others, so that I worked with undue caution. The few new cadres of our company were more sensitive than I was. They pointed out straightforwardly: "This disunity comes into being because certain conservative thinking that boycots the new cadres is doing mischief. This is a struggle between the two lines." I was deeply enlightened after hearing this analysis made by the comrades. Therefore, we conducted line education in the offices of the company and criticized some wrong ideas. The comrades with conservative ideas heightened their political consciousness and came to realize that: Replenish the leading squads at all levels with large groups of new cadres in the principle of combining the old, the middle-aged and the young -- this is one of the bounteous fruits won in the great proletarian cultural revolution. Whether we persevere in or oppose the principle of combining the old, the middle-aged and the young and whether we love and support or discriminate against the new cadres is the touchstone for testing whether we have a correct approach to the great proletarian cultural revolution or not. After this struggle between the two lines, the new and the old cadres were united and made great progress in various branches of work.

During the current movement to criticize Lin Piao and Confucius, we are determined to penetratingly criticize the restorationist fallacies peddled by Lin Piao and Confucius and to practice the three-in-one combination in a still better way, so that our socialist country under the dictatorship of the proletariat will never change her political color.

* * *

They Learn from Each Other and Overcome Their Own Shortcomings by Learning from Each Other's Strong Points

(Peking Jen-min Jih-pao, April 1, 1974)

Of the five members of the Party branch of Kaoshanting brigade, Hoshengpao commune, Shanyin hsien, Shansi province, two are young cadres, two are middle-aged and one is old. Ts'ui Feng-lin, secretary of the Party branch, is a young cadre of 25. He pays close attention to grasping ideological work with the "squad members" of the Party branch committee and leading them to conscientiously study Chairman Mao's works and carry out active ideological struggle, thereby strengthening the concept of class struggle among the members of the Party branch committee.

At the beginning, some members of the Party branch committee also talked about grasping class struggle but actually did not do so. For this reason, Ts'ui Feng-lin organized all to study the Party's basic line, making them understand that: Socialism comes into being through struggle. If you struggle, you will go forward; if you don't struggle, you will fall back, collapse and become revisionist. Through study, all were determined to do this: Struggle against all evil deeds by class enemies and criticize all their slander -- this was to hit hard at the sabotage activities of the class enemies. The Party branch also paid particular attention to educating the masses of commune members in the Party's basic line and criticizing the tendency toward capitalism. A new atmosphere of grasping revolution and promoting production emerged in the whole brigade.

The young, the middle-aged and the old cadres among the members ofthe Party branch committee of Kaoshanting brigade have their own strong points as well as shortcomings. In the course of struggle, they learn from each other and overcome their own shortcomings by learning from each other's strong points. On one occasion, young cadre Ts'ui Feng-lin roundly criticized the leader of the No. 1 production team before the masses on a minor problem. The production team leader was put in such an awkward position that he tendered his resignation. Upon learning this, old cadre Ts'ui Shou-chang patiently criticized Ts'ui Feng-lin. The latter earnestly accepted the criticism and examined himself at a meeting of the Party branch committee and a meeting of production team leaders. Seeing that he was sincere, the leader of the No. 1 production team also made a self-criticism and took up the load again on his own initiative.

While accepting "teaching, help and leadership" by the old cadres, the young and the middle-aged cadres also pay attention to spurring the old cadres forward. When carrying out capital construction for farming and water conservation, Ts'ui Shou-chang held that Kaoshanting was formerly known as "an old, backward brigade" and it would be quite satisfactory if 1,000 mow of farmland could be brought under irrigation. But, Ts'ui Feng-lin held that, so long as the masses were given full rein, it would

be possible to bring 2,000 mow of land under irrigation in the current year and 3,500 mow by summer of the next year. He got together with Ts'ui T'ai-chang, a middle-aged cadre, to investigate the conditions and held that the plan they had drawn up was practicable. They cited facts to convince Ts'ui Shou-chang. After practice for a period of time, this plan was proven practicable. This matter taught Ts'ui Shou-chang a lesson, making him understand that he should learn from the young and the middle-aged cadres their revolutionary spirit of daring to think and to act. He actively assumed leadership of both the team that specialized in capital construction for farmland and the team for water conservation and did his work with remarkable results.

- Jen-min Jih-pao correspondent

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Struggle for Consolidating and Developing the Achievements Made During the Great Cultural Revolution

by

Lu Yen-sheng (路延生), Secretary of the CCP Committee of Huaipin Hsien, Honan Province

(Peking Jen-min Jih-pao, April 12, 1974)

The great proletarian cultural revolution personally initiated and led by the great leader Chairman Mao is "absolutely necessary and most timely for consolidating the dictatorship of the proletariat, preventing the capitalist restoration and building socialism." This great revolution also is absolutely necessary and most timely for rescuing and educating cadres like me who have committed mistakes in the past. Tempered in the great cultural revolution, we should consciously implement Chairman Mao's proletarian revolutionary line and strive to consolidate and develop the achievements made during the great proletarian cultural revolution.

I really can never finish talking about the impressive lesson taught me by the great proletarian cultural revolution.

Before the great proletarian cultural revolution, I was a deputy secretary of Kushih hsien committee and was held responsible for organizational work. Because I let up on the transformation of my world outlook, my consciousness of two-line struggle was very low and I divorced myself from the masses and carried out Liu Shao-ch'i's revisionist line for cadres. During the initial period of the great cultural revolution, I again carried out Liu Shao-ch'i's bourgeois reactionary line and was sharply criticized by the masses.

Criticized and helped by the masses and subsequently tempered in the three great revolutionary movements, I came to realize the seriousness of my bureaucratic style. For instance, in the summer of 1968, the low-lying areas along the Huai River were ravaged by extraordinarily serious flood, the like of which was rarely seen in the past century. The hsien revolutionary committee sent me and some office cadres to Fuchai brigade, Ch'iaokou commune, to fight the flood and organize rescue work. Going there in a boat, we saw that the village was surrounded by water and the safety and property of the masses were seriously menaced. Chairman Mao and the Party Central Committee dispatched a plane to bring supplies to the flood victims. The grassroots-level cadres and the masses of commune members fought against the flood day and night. The Party's concern for the masses and the revolutionary, selfless spirit of the grassroots-level cadres in fighting inspired me.

One day, we used boats to send more than 100 commune members including the old, the young, the sick, the crippled and some women to Lip'eng which was situated in a hilly area. I helped the masses in transporting

their baggage and other belongings and in arranging food and sleeping places until late in the night. The next day, I went with the masses again to Ch'iaokou commune to cart the dry rations which had been air-dropped there.

After a few days' fight, I gradually cultivated friendship with the masses. They asked me: "To which unit do you belong? What is your name?" I answered: "My name is Lu Yen-sheng." They were deeply surprised after hearing my name. Some said: "Oh, you are Lu Yen-sheng. We have heard your name before, but we have never seen you personally. Wouldn't it be fine if you always showed concern for the masses as you do now." Others encouraged me enthusiastically: "One can hardly avoid mistakes in work. It will be all right if he can correct his mistakes after he has committed them." That night, I slept in the same place with the massss. I was so excited that I turned over and over and could not get to sleep.

For several years, I had been sitting high at the top, far removed from the masses and seldom showing any concern for the hardships of the masses. I deserve to be criticized by the masses. Yet the masses have not given up on me. Instead, they have been eager to help me and have done their utmost to rescue me. I should be grateful to them from the bottom of my heart.

The great proletarian cultural revolution is a great political revolution which touched my innermost being, heightening my consciousness of the two-line struggle and pulling me back from the wrong line. The organizational line is subordinate to the political line. Liu Shao-ch'i's revisionist line for cadres sought to train cadres to be his docile tools for restoring capitalism. But, before the great cultural revolution, due to my lack of consciousness of the two-line struggle, I regarded the cadres who dared to persist in the principle and to struggle as people who were restive, fond of mischief and making trouble and so I didn't like them. With regard to those with a flattering tongue and fond of ingratiating themselves, I took them as obedient good cadres and promoted them to important posts. In this way, I ran counter to Chairman Mao's proletarian line for cadres and carried out Liu Shao-ch'i's revisionist line for cadres. In essence, this meant helping Liu Shao-ch'i in realizing his conspiracy to restore capitalism.

During the movement to criticize Lin Piao and rectify style of work, I again conscientiously studied the basic line charted by Chairman Mao for our Party for the historical period of socialism, studied the documents of the Party's 10th Congress and summed up my experience in committing mistakes of line in the past, thereby further heightening my consciousness. During the historical period of socialism, class struggle is protracted and complicated and may sometimes be very acute. Class struggle will invariably be reflected inside the Party. During this considerably long historical period, revisionism is the principal danger. A leading cadre should conscientiously study Marxism-Leninism-Mao Tsetung Thought, continuously heighten his consciousness of the two-line struggle

and consciously implement and defend Chairman Mao's revolutionary line. Because I had understood this point, I could be rather alert ideologically to the struggle between the two lines after the Party had transferred me to work in Huaipin hsien.

When I came to Huaipin hsien, the hsien committee assigned me to take charge of organizational work. I paid attention to rectifying my bourgeois style of acting as an official in the past and often went among the masses to solicit their opinions. After coming into contact with many comrades, I discovered some abnormal phenomena where new cadres admitted into the hsien revolutionary committee were boycotted and hit at. After a deeper investigation, I found that similar conditions also existed in many primary revolutionary committees. What was the root cause? I conscientiously studied Chairman Mao's teachings regarding supporting the revolutionary new things and gave this problem some hard thought: The revolutionary committees are affirmed and supported by Chairman Mao. The new cadres admitted into the revolutionary committees are newly emerging forces during the great cultural revolution. They have been tempered during the great proletarian cultural revolution and have contributed toward defending Chairman Mao's proletarian revolutionary line. This is the essence and the mainstream. A few of them may have committed mistakes of one sort or another, but most of these mistakes are shortcomings or mistakes occurring in the course of progress and can be completely corrected through education. Boycotting and hitting at them under the pretext of shortcomings and mistakes not only is at variance with Chairman Mao's line and policy for cadres, but also aims at strangling the newborn things and negating the big achievements of the great cultural revolution. This is a serious struggle between the two lines.

What should I do when confronted with this struggle? Some comrades told me: "Old Lu, the conditions involved are very complicated. You better keep your hands out of the matter." I felt what they said was wrong. Before the great cultural revolution, I had low consciousness of the two-line struggle, followed the wrong line, and did not support the good comrades who upheld principle and dared to struggle, so I committed mistakes and brought damage to the Party's cause. At present, some people boycott and hit at the new cadres emerging during the great cultural revolution. If I do not carry out active struggle, I shall fail to live up to the training and education given me by the Party and Chairman Mao and the criticism and help given me by the broad masses during the great cultural revolution and I shall lose my stand as a Communist. Therefore, I told the hsien committee about my views and suggested conducting deep-going investigation to make clear the conditions of the new cadres being boycotted and hit at in the revolutionary committees at all levels, and adopting measures resolutely to consolidate the newborn revolutionary committees organizationally. My suggestion won support from most of the leading comrades of the hsien committee. Under the leadership of the hsien committee, and during the movement to criticize Lin Piao and rectify style of work, we organized the masses and cadres of the whole hsien to penetratingly criticize the counter-revolutionary revisionist line pushed by Lin Piao and his sworn followers, thereby rectifying the restorationist

and regressive phenomena of boycotting and hitting at the new cadres, replenishing and strengthening the revolutionary committees and consolidating and developing the big achievements of the great proletarian cultural revolution.

The current movement to criticize Lin Piao and Confucius is a political and ideological struggle for upholding Marxism and opposing revisionism. I must take an active part in this struggle and contribute my strength toward consolidating and developing the big achievements of the great proletarian cultural revolution and consolidating the dictatorship of the proletariat.

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Party Committee of Shanghai Silicate Research Institute Perseveres in Combining the Old, the Middle-Aged and the Young in Forming Leading Groups

(Peking Jen-min Jih-pao, April 12, 1974)

(Our own dispatch) In the past two years, the Party Committee of the Shanghai Silicate Research Institute under the Chinese Academy of Sciences has selected a few dozen new cadres to replenish the leading groups at all levels, thereby realizing the combination of the old, the middle-aged and the young. Six of the members of the Party committee of this institute are new cadres, two of them being posted as deputy secretaries of the Party committee. Ten of the members of the revolutionary committee of this institute are new cadres, two of them being posted vice chairmen of the revolutionary committee. The participation of large groups of new cadres in leadership work has vitalized the leading groups at all levels to a further extent and brought about an excellent situation in various branches of work in the whole institute.

This institute formerly met some ideological obstacles in the course of training and selecting new cadres. Some people held that the new cadres could not shoulder the heavy loads because they were young, green at their jobs and inexperienced in struggle. The Party committee of the institute organized the cadres and the broad masses to conscientiously study the passages in the works by Marx, Lenin and Chairman Mao on the training of successors to the revolutionary cause of the proletariat, making them understand more clearly that training new cadres was an important strategic measure for consolidating and developing the achievements of the great proletarian cultural revolution and strengthening the dictatorship of the proletariat. They also criticized the reactionary "theory of genius" trumpeted by Lin Piao and his gang and criticized the reactionary fallacies such as "knowledge is inborn" as advocated by Confucius, thereby further establishing the dialectical materialist viewpoint that genuine knowledge stems from practice. Some old cadres said: "Experience is not inborn but stems from practice in the struggle. After receiving tempering in the storms of the great proletarian cultural revolution, many new cadres have already built up their abilities in the course of struggle. We should put them in the leading positions so that they can accumulate experience in leadership work and carry the heavy loads better."

With thinking unified, the Party committee of the institute -- in accordance with the five requirements put forward by Chairman Mao for the training of successors to the revolutionary cause of the proletariat -- promoted to the leadership positions the young comrades who had considerably high consciousness of class struggle and two-line struggle and dared to struggle against the wrong line and the wrong tendencies. At the same time, it aroused the old cadres to lead the new and to show warm welcome and concern for the growth of the new cadres.

The former secretary of the Party branch of the No. 3 office was an old cadre. He was later replaced by a new worker-turned-cadre, and he was posted as deputy secretary. After study, this old cadre came to understand that promoting and training new cadres is geared to the needs of the revolutionary cause of the proletariat, so he happily served as assistant to this new cadre and persevered in work despite his illness. Because they learned from each other and cooperated closely with each other, the work of this office was carried out with still better results. This new cadre made progress very quickly and is now posted deputy secretary of the Party committee of the institute. This old cadre is very happy to see this new cadre grow up so quickly.

The Party committee of the institute constantly applies the three basic principles, namely, "Practice Marxism, and not revisionism; unite, and don't split; be open and aboveboard, and don't intrigue and conspire," put forward by Chairman Mao in training and educating the new cadres. It organizes the new cadres in a planned way to take part in the study classes run by the municipality and by the institute, so that they can conscientiously study the revolutionary theory, further raise their consciousness of two-line struggle and build up their ability to distinguish between genuine and sham Marxism. It also organizes them to take part in the investigation groups formed by the municipality's scientific and technical units or by the institute, so that they may go deeply down to the grassroots level to make investigation and study together with the masses and to withstand storms and receive tempering in the three great revolutionary movements. It makes arrangements for some new cadres to enter "May 7" cadre schools, where they can participate in productive labor while studying and receive re-education from the poor and lower-middle peasants. At ordinary times, it regularly organizes the new cadres to exchange their experience in work. These measures play an excellent role in promoting the healthy growth of the new cadres.

The Party Committee of the Shanghai Silicate Research Institute holds that: The attitude toward certain shortcomings and mistakes shown by the new cadres in the course of progress is an important mark for judging whether a revolutionary has political foresight and revolutionary sense of responsibility. Chairman Mao teaches us: "All old cadres should welcome the new ones with the utmost enthusiasm and show them the warmest solicitude." Attaching importance to the interests of the Party and the people and to the general situation of the revolution, the Party committee of the institute enthusiastically helps the new cadres overcome their shortcomings, so that they may grow up quickly. Shown concern by the Party organization, the new cadres study and work more actively, impose stern demands on themselves and express their will to prove themselves good successors to the revolutionary cause of the proletariat.

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Warmly Welcome New Cadres Emerging in the Great Cultural Revolution

by

P'an Chi-te (潘积德), Secretary of the CCP Committee of Huhsi Ch'U, Tungyang Hsien, Chekiang Province

(Peking Jen-min Jih-pao, April 12, 1974)

The great proletarian cultural revolution has tempered and brought up large groups of young new cadres. This is one of the bounteous fruits won in the great cultural revolution. Whether or not we have a correct attitude toward the new cadres is an important mark for judging our attitude toward the great cultural revolution. Chairman Mao teaches us: "All old cadres should welcome the new ones with the utmost enthusiasm and show them the warmest solicitude." When new cadres come up, we old cadres should welcome them. We should welcome them not only verbally but in real earnest.

I was formerly in charge of the general office of the hsien committee. During the great cultural revolution, I came to Chienshan commune to serve as secretary of its Party committee. At that time, some new cadres who had taken the leading posts of work became my superiors, others served as assistants at the commune level, and a great many of them assumed principal leadership work in brigades or production teams. Seeing that large groups of newborn elements had emerged everywhere, I was happy but also could not rest assured. I was happy because there were successors to the revolutionary cause of the proletariat; I could not rest assured because I did not know whether these new cadres had the abilities to work independently. Facts totally disproved my doubt.

Before the new Party committee of Chienshan commune was established, we concentrated forces to grasp the struggle between the two roads in the countryside and to criticize the tendencies toward capitalism. This problem involved the two types of qualitatively different contradictions and the struggle was very complicated.

A newly-promoted deputy secretary of the Party committee of the commune voluntarily got together with other comrades to carry out an experiment in Chienshan brigade which was a rather big village. There, he relied on the masses to do all work and aroused them to perseveringly grasp major issues and class struggle. Before long, he scored remarkable results, providing experience for the work in the whole area. This made me feel deeply that: I must welcome the new cadres in real earnest and take their strong points as the primary consideration. The new cadres emerging during the great cultural revolution have high consciousness of the two-line struggle. "They have sufficient sensitivity to what is new," are the least conservative in their thinking and dare to oppose the wrong trend. Such qualities are lacking in many of our old cadres. In the

leading group formed by combining the old, the middle-aged and the young, the old cadres should learn consciously from the new cadres, learn from them their revolutionary spirit of daring to struggle and to go against the tide, strenuously overcome their shortcomings and continue the revolution still better under the dictatorship of the proletariat.

Invariably, new cadres grow up in the struggle. The old cadres, therefore, must boldly use them, give them warm-hearted help and actively "usher" them in. In work, we pay attention to achieving these points: When there is an arduous task, we boldly assign the new cadres to do it; in discussing an important problem, we encourage the new cadres to express their views fully; in the face of hardship and defeat, we old cadres come forward bravely and work in coordination with the new cadres; when a problem arises, we old cadres bravely assume responsibility and help sum up experience. As a result of the joint efforts made by the new and the old cadres in the past few years, many new cadres have grown up very quickly in our ch'ü, and some of them have already been selected and admitted into the leading groups at and above the hsien level.

To welcome the new cadres with the utmost enthusiasm, we must act in accordance with Chairman Mao's revolutionary line and in no way should our personal emotion color our treatment of them nor should we take whether they are obedient as the criterion. We should encourage the new cadres to consider problems independently and to courageously uphold principle and struggle against wrong ideas. When committing mistakes, the old cadres should all the more encourage the new cadres to criticize and struggle against them daringly. When the new cadres have shortcomings, the old cadres should adopt the attitude of giving them warm-hearted help and should neither shake their heads once they see the new cadres' shortcomings nor negate them once the new cadres have committee mistakes. I often recall that I began to make progress step by step after suffering many defeats when I was young. Remembering this, I am not surprised at seeing certain shortcomings which the new cadres may have in the course of progress.

A certain new cadre formerly committed some mistakes. But, he dared to speak and to struggle and kept to the socialist road unsweringly. We adopted the attitude of warmly helping this new cadre correct his mistakes: We no longer grasp the mistakes which have been corrected; we patiently help him overcome the mistakes he has not yet corrected. Eventually, this new cadre was posted secretary of the Party branch of a brigade and did his work with rather good results.

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She Grows Up in the Struggle

(Peking Jen-min Jih-pao, April 12, 1974)

Li Ch'un-lin is 22 this year. She was formerly a red guard of T'angchihwa Middle School in Lingch'iu hsien, Shansi province. During the great proletarian cultural revolution, she gloriously joined the Chinese Communist Party. Upon graduation from senior middle school, she actively answered the Party's call and came back to take part in agricultural production in her hometown, Hsingchiap'o brigade. Not long after that, she was elected secretary of the brigade Party branch.

In Hsingchiap'o brigade, class struggle was rather complicated and the spontaneous force of capitalism was rather severe for some time. After Li Ch'un-lin was posted secretary of the Party branch, some people deliberately put forward difficult problems for her to solve. The brigade once built a water supply project. Time was short and the work was heavy. Some people suggested to Li: Buy some work clothes for the commune members taking part in this construction project and give them more wage points, for only thus can the enthusiasm of the broad masses be aroused. Seeing that this meant putting wage points in command and aimed at material incentives, she turned down this wrong suggestion right away. Those who had despised her were rubuffed. They said to themselves: Little Li is not weak-minded.

This matter was of great influence among the masses. The poor and lower-middle peasants were filled with joy at seeing her dauntless "will of steel." They encouraged her, saying: "Little Li, you can lead us to work just like this!" Some timid people warned: "Conditions in our village are complicated. What are you working so conscientiously for? It will be all right as long as things move smoothly." Hearing this, she answered with firm determination: "I just oppose anything at variance with Chairman Mao's revolutionary line. I shall oppose it through to the end!"

Her road of progress has not been level and smooth. In the spring of last year, a handful of class enemies used the opportunity of carrying out the Party's policy to fan the evil capitalist wind again. Some members of the Party branch committee also acted as spokesmen for the capitalist spontaneous force. They said: "Hsingchiap'o brigade has not much manpower but large areas of land. Who will know if we reserve 20 or 30 mow of land for private use?" Li Ch'un-lien disagreed resolutely. She said: "Reserving too much land for private use means sabotaging the socialist collective economy. In no way should we do this!" But, a few members of the Party branch committee still insisted on the wrong suggestion. They led some commune members to work from dawn to dusk to wilfully expand the areas of land for private use and to vigorously open up small plots of land, regardless of collective production. To check this gust of capitalist wind, she led the cadres and the masses who upheld Chairman Mao's revolutionary line to struggle resolutely against these misdeeds of some cadres.

The two kinds of ideology were in a fierce test of strength at a meeting of cadres:

"You took the lead in expanding the area of land for private use and opening up small plots of land. You were practicing the method of working individually. You were taking the capitalist road!"

"What is wrong with opening up some small plots of land on hillslopes and along streams?"

"All land belongs to the socialist collective. You have turned public property into private possession. Who says this is not wrong?"

"In so saying, you are ignoring the well-being of the commune members and taking no heed of the interests of the masses!"

"You want to become rich personally and to take the capitalist road. Whose interests do you speak for? If all are bent on opening up small plots of land, who will carry out collective production? If all expand their plots reserved for private use regardless of the Party's policy, will they walk the socialist road any longer?"

After the meeting, Li Ch'un-lin on the one hand propagated the Party's basic line to the cadres and the masses and patiently helped some cadres who had committed mistakes to raise their understanding and, on the other hand, aroused the masses to investigate the activities of the handful of class enemies. After doing a lot of meticulous work, she led the masses to roundly criticize Liu Shao-ch'i's and Lin Piao's counter-revolutionary revisionist lines and to uncover and hit at the sabotage activities conducted by the handful of class enemies. As a result, the broad masses raised their consciousness of class struggle and two-line struggle and the evil wind of expanding the plots of land reserved for private use and opening up small plots of land was checked very quickly.

After that, in Hsingchiap'o brigade, the socialist morale was boosted and a new atmosphere appeared in revolution and production.

Li Ch'un-lin was tested and tempered in the storms of class struggle and two-line struggle. After the Party's 10th Congress, she was elected deputy secretary of the Party committee of the commune. At present, actively answering the clarion calls issued by Chairman Mao and the Party Central Committee, she has militantly thrown herself into the movement to criticize Lin Piao and Confucius and is leading the masses to roundly criticize Lin Piao's crimes in patterning himself after Confucius, advocating "restrain oneself and return to propriety" and frenziedly attempting to subvert the dictatorship of the proletariat and to restore capitalism.

- Jen-min Jih-pao correspondent

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Firmly Defend the Revolutionary New Things

(Peking Jen-min Jih-pao, April 12, 1974)

A gust of cold wind blew in Wanhsiang brigade, Tungt'ai hsien, Kiangsu province, last fall. Some said: "The quality of teaching in schools is not so good as that before the great cultural revolution." "In teaching lessons, the poor and lower-middle peasants can only spit 'bitter water,' and the intellectuals are still needed to infuse 'ink' [into the students]." Others even clamored for disbanding the poor and lower-middle peasants' administrative committee of the school and the old poor peasants' lecturing team.

Upon hearing all this, Pao Hsi-chen, a young woman who is secretary of the Party branch of the brigade, felt that these people were wrong. To counter-attack this trend of reactionary ideas which sought to negate the achievements made in the revolution in education, she asked old poor peasant Chu Shu-yuan to teach lessons again in the primary school run by the brigade. Chu Shu-yuan said: "I shall teach lessons on class struggle as I did before!" Little Pao replied: "Class struggle is a main subject of study in school. The Party's basic line must be talked over constantly and repeatedly."

The teaching of lessons started. Chu Shu-yuan talked about the miseries his family suffered in the past and taught the students to bear firmly in their minds Chairman Mao's teaching: "Never forget class struggle." In the classroom, a hundred pairs of bright eyes were fixed on Grandpa Chu. The cause of class struggle was deeply imprinted in these young minds. When Grandpa Chu had finished teaching this lesson, Little Pao was so excited that she stood up and said loudly: "Before the great cultural revolution, the bourgeois intellectuals dominated the schools and the poor and lower-middle peasants could not ascend the teaching platform. Today, Liu Shao-ch'i and Lin Piao have been toppled, but the pernicious influence of the revisionist line has not been totally eliminated. Some people say that the poor and lower-middle peasants can only spit 'bitter water' and cannot infuse 'ink' into the students. This is a malicious vilification. Today, Grandpa Chu not only has spat the 'bitter water' of the proletariat, but also has taught a lesson on the revolutionary cause. This is fine indeed! In the future, we shall ask the poor and lower-middle peasants to teach lessons. We want to take such solid action precisely to consolidate and develop the big achievements of the great cultural revolution!"

Not long after that, a rich-peasant element who had not been successfully remolded jumped out and caused his daughter to withdraw from her school. He said: "In such a school, you can learn nothing. You might as well quit." Under the pretext of improving the quality of teaching, a teacher frenziedly attempted to push the old poor peasants' lecturing team out of the school. Confronted with this acute class struggle, Pao Hsi-chen got together with other members of the Party branch to arouse the broad masses of poor and lower-middle peasants and lead the revolutionary teachers

and students to carry out revolutionary mass criticism. Putting facts on the table and making things clear through reasoning, the poor and lower-middle peasants eloquently refuted the various kinds of opinions which opposed the revolution in education. They said: Before the great cultural revolution, many students could not tell good people from bad ones, nor could they discern the evil wind and miasmal mist; the students now bear class hatred firmly in their minds, take a firm stand and dare to struggle. Students in the past were divorced from productive labor and could not tell paddy from weed; the students now learn while laboring and can work competently when they come back to the production teams upon graduation. We welcome precisely this kind of socialist new school. We shall fight to the end against anybody who sabotages this school!

Thanks to the revolutionary mass criticism, the attack of the class enemies was foiled. The poor and lower-middle peasants' administrative committee of the school and the old poor peasants' lecturing team were also strengthened and improved to a further extent. They compiled indigenous teaching materials in close connection with the reality of local struggles between the two classes and the two lines. They supervised ideological education and the quality of teaching, making the revolution in education advance continuously along Chairman Mao's revolutionary line.

- Jen-min Jih-pao correspondent

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Conscientiously Grasp the Building of the Contingent of Worker Theorists

- investigation of the No. 5 Plant under the Peking Municipal Auto Repair Company

(Peking Jen-min Jih-pao, June 14, 1974)

During the movement to criticize Lin Piao and Confucius, the Party committee of the No. 5 plant under the Shanghai Municipal Auto Repair Company conscientiously grasps the building of the contingent of worker theorists, scoring excellent results. At present, each of the squads and groups in this plant has tutors in theoretical study, totalling 87. Formed in the principle of combining the old, the middle-aged and the young, this contingent of theorists works actively on the front of criticizing Lin Piao and Confucius, playing the role of the leader and the backbone.

Heighten Understanding in the Course of Practice

The No. 5 plant set up its contingent of worker theorists during the movement to criticize Lin Piao and rectify style of work early last year. In the past year and more, through practice and study, the Party committee has gradually heightened its understanding of the vital significance in building a theoretical contingent.

At the beginning, the Party committee only asked the theoretical tutors to transmit to the lower level the reports on tutoring and the materials for tutoring furnished by the higher level and did not conscientiously grasp the theoretical studies for these tutors. Therefore, the tutors could not play a notable role. When the movement to criticize Lin Piao and Confucius started, the broad masses of workers generally asked for an approach to the mastery of Marxism as an ideological weapon. This imposed still higher demands on the theoreitcal tutors. Under these circumstances, this tutoring contingent conscientiously strengthened study and, in the light of the problems put forward by the broad masses in the course of study, made many reports on tutoring and armed the masses with the Marxist basic viewpoint. During the mass criticism, therefore, more people spoke, things were made thoroughly clear through reasoning, and fiercer attacks were launched on Lin Piao and Confucius.

The Party committee was greatly enlightened by this matter and saw from it the expectations and demands the broad masses of workers had placed on this theoretical contingent. It also analyzed the conditions of the current struggle for criticizing Lin Piao and Confucius and understood more clearly that: Lin Piao and Confucius had their counter-revolutionary theories. We must use Marxism-Leninism-Mao Tsetung Thought to defeat the enemy. Without revolutionary theory, we cannot criticize Lin Piao's counter-revolutionary revisionist line penetratingly and thoroughly, nor can we criticize the doctrine of Confucius and Mencius penetratingly and thoroughly. The theoretical contingent not only should clear up the doubts and answer the questions the masses may have in the course of study. Above all, it must help the masses defeat the enemies theoretically.

With the movement to criticize Lin Piao and Confucius developing in depth, the contingent of worker theorists pays close attention to applying the Marxist stand, viewpoint and method in analyzing problems by linking them with the reality in the plant, and suggests methods for solving the problems. This gave the Party committee much help in improving its work. For instance, the theoretical tutors put up a big-character poster, entitled, "The Line Followed by Our Enterprise as Seen from the Worn-Out Pistons," commenting on the problems of orientation and line followed by the enterprise. The Party committee seriously studied this big-character poster and analyzed theoretically the problem of line in running an enterprise, thereby strengthening its consciousness in carrying out Chairman Mao's revolutionary line. For another instance, when giving tutoring by linking it with the reality of class struggle in the plant, the theoretical tutors discovered that a very acute struggle was going on between the bourgeoisie and the proletariat for winning over the young people. They went on their own initiative to help the Party committee strengthen ideological and political work over the young people.

These facts made the Party committee understand that: The theoretical contingent is not only a pace-setter in revolutionary mass criticism, but also an adviser to the Party committee in grasping major issues and an assistant in doing ideological and political work well. When there is a theoretical contingent, the atmosphere of theoretical study is strong. All constantly discuss problems of Marxist theory, and the occasions are fewer on which "they speak but miss the point." The members of the Party committee keep their heads clear and work with better results.

In carrying out revolution in the superstructure including all spheres of culture, a great deal of work has to be done by the workers. For instance, workers' propaganda teams sent to schools take part in the revolutionary mass criticism on the front of literature and art, and so on. To do all this work well, it is necessary to raise the level of Marxist theory. The Party committee studies this problem and sees more clearly that: If we only see that a factory has to turn out products and fail to see that a factory also must turn out useful persons, then our view is one-sided and we lack political foresight. The working class must exercise leadership over everything. What do they use in exercising leadership? They use Marxism-Leninism-Mao Tsetung Thought. "The theoretical basis guiding our thinking is Marxism-Leninism." Only by tightly grasping this theoretical weapon can we firmly carry out Chairman Mao's revolutionary line while carrying out revolution in the superstructure. The Party committee is determined to master proletarian political foresight and the revolutionary sense of responsibility to a high degree in conscientiously grasping the work of building a theoretical contingent.

Strengthen Leadership along the Road Forward

While grasping the building of the contingent of worker theorists, the Party committee of the No. 5 plant conscientiously strengthens ideological leadership and promptly solves various kinds of problems encountered along the road forward.

Can the working class occupy the theoretical positions? Some people doubted it at first, saying: "Workers cannot learn theory." Some comrades among the theoretical tutors also feared hardships. In light of this thinking, the Party committee promptly organized all to study Chairman Mao's brilliant article "Where Do Correct Ideas Come From?" and to criticize the fallacies of "theory of genius" and "the highest are the wise and the lowest are the stupid" as expressed in "knowledge is inborn" trumpeted by Lin Piao and Confucius. As a result, all firmly believed that the working class definitely could occupy the theoretical positions, and strengthened their consciousness in study.

Woman worker Wang Kuei-lan was over-burdened with housework. But, she studied very energetically. She took a firm grip on study during her spare time. She said: "Giving tutoring in theoretical study is a job entrusted to the proletariat and a heavy revolutionary task." In the past year and more, many theoretical tutors overcame all kinds of difficulties and perseveringly studied such classical work as "Critique of the Gotha Program," "The State and Revolution," "Imperialism, the Highest Stage of Capitalism" and "On the Correct Handling of Contradictions Among the People."

In the course of study, should the contingent of worker theorists uphold the principle of integrating theory with reality? At first, some people held that since they were fighting on the first line of the three great revolutionary movements, they were not involved with the problem of divorce from reality, and it would be all right so long as they systematically read some books. The Party committee promptly organized all to study Chairman Mao's relevant teachings and to criticize Lin Piao's crimes in undermining the study of revolutionary theory by the workers, peasants and soldiers, thereby making them understand the importance of upholding the principle of integrating theory with reality. They carried out study activities in close conjunction with the criticism of Lin Piao and Confucius. When intensively criticizing Lin Piao's reactionary program of "restraining oneself and returning to propriety," they made investigations of the miserable life the old workers' families led in the past. While criticizing Lin Piao's crimes in attacking the great proletarian cultural revolution, they investigated the changes in conditions before and after the great cultural revolution in their plant. Through this investigation, they deepened their understanding of revolutionary theory. They analyzed the materials obtained through investigation and carried out revolutionary mass criticism in conjunction with these materials. Remarkable results were achieved.

The Party committee has done a great deal of work in connection with the ideological building of the theoretical contingent itself. At the beginning, many comrades thought that they came from among the workers and were chosen and promoted by the Party and the masses, so they did not have to pay adequate attention to transforming their world outlook. After achieving some results at work, some comrades showed signs of arrogance. The Party committee promptly led them to repeatedly study Chairman Mao's teaching "In the course of building a socialist society, everyone needs to go through remolding," and to criticize the reactionary fallacy of "doing business at ten-thousand-times profit" disseminated by Lin Piao, making

them understand that although they were workers, yet if they did not read books in the light of reality and paid no attention to transforming their subjective world, they still would fail to take a firm Marxist stand. Educated, all raised their consciousness in transforming their world outlook and continuously heightened their political and ideological consciousness. In the past year and more, three comrades among the theoretical tutors were admitted into the Party and twelve others into the League.

Play a Role in the Course of Struggle

The contingent of worker theorists of the No. 5 plant takes an active part in actual struggle, playing a positive role in many fields.

First, it plays the role of a leader and a backbone and leads the broad masses to gradually deepen the movement to criticize Lin Piao and Confucius. The Party committee asks the theoretical contingent to take the lead in carrying out revolutionary mass criticism, to set an example and to rouse the masses to action.

Wang Ho-ying, a tutor and a Communist, wrote a big-character poster until late into the night. Bus service had stopped. He went home on foot. The next day, he threw himself into battle as usual.

Communist Chai Chia-ying did not take a rest on holidays. Instead, he led the masses to write big-character posters and to conscientiously carry out revolutionary mass criticism.

Since the initiation of the movement to criticize Lin Piao and Confucius, the contingent of worker theorists wrote 193 articles of criticism, put up ten special columns of mass criticism, carried out social investigations 13 times in the plant during their spare time, and published 188 blackboard posters. Apart from this, it held exhibitions to introduce materials on criticism of Lin Piao and Confucius, winning a deep welcome from the masses. Recently, its members studied some materials on the struggle between the Confucian and the Legalist schools in history. Some of them also elected to read some Legalist works. Led by the tutors, the broad masses of workers actively criticized Lin Piao and Confucius. The movement to criticize Lin Piao and Confucius deepened with each passing day.

Second, it leads and assists the workers in studying works by Marx and Lenin and Chairman Mao's works. The theoretical tutors actively propagate the close relations between the study of revolutionary theory and the struggle for criticizing Lin Piao and Confucius and stress that study is carried out for the sake of struggle and that struggle promotes study. They also set examples in getting an early start in carrying out study and studying penetratingly. To arouse all to study revolutionary theory properly, they pay attention to applying the development method of teaching advocated by Chairman Mao in leading the masses of workers to rack their brains to study theories. They also gave the masses appropriate assistance in clearing away their doubts, solving difficult problems and mastering the basic viewpoint of Marxism.

Since the initiation of the movement to criticize Lin Piao and Confucius, the contingent of worker theorists has conducted tutoring 22 times and helped the workshop Party branches set up five study rooms. The masses of workers study ever more enthusiastically. Comrades of a low cultural level learn culture while studying theory. They say: It looks very difficult to break through the cultural barrier and to scale the peak of theory. Once you start reading, you will find it interesting and make progress quickly.

Third, it helps the Party organization do a good job of carrying out political and ideological work among the masses. In conducting tutoring in connection with reality, the theoretical tutors will invariably meet with various kinds of ideological problems. The Party committee asks them to apply the basic viewpoint of Marxism in helping the masses solve their ideological problems and to take it as an important link in integrating theory with reality. Adopting such methods as heart-to-heart chats, family visits and recounting past suffering and thinking about present happiness, they carry out political and ideological work among the masses to their satisfaction.

A young man of the No. 1 workshop was once influenced by bourgeois ideology. He worked perfunctorily, causing frequent accidents. A theoretical tutor specially called on him at home, asking him about the history of his family and inducing him to raise his class consciousness. Recently this young man made progress very quickly.

Fourth, it grasps revolution and promotes production. The theoretical contingent is the backbone in the movement to criticize Lin Piao and Confucius and a model in productive labor. In the light of the characteristics of spare-time activities of the theoretical contingent, the Party committee creates some conditions for it to read more books; at the same time, it teaches the theoretical tutors not to divorce themselves from labor and from the masses. These comrades are very conscious in this respect. Even when they have used some time during working hours for reading books, they always try to make up the deficit by doing more work at other times. Other comrades also give them strong support. When they carry out intensive study, these comrades go on their own initiative to take over their share of work. All support each other and help each other. In the whole plant, revolution is carried out enthusiastically and production increases with each passing day. The production plan for the first five months of this year has been overfulfilled, with value of output increased by 23.9 percent and output by 18.2 percent as compared with that in the corresponding period of last year.

- Jen-min Jih-pao reporter

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Strengthen Ideological Building of the Contingent of Peasant Theorists

(Peking Jen-min Jih-pao, June 14, 1974)

The Party branch of Yueht'an brigade, Yenshih hsien, Honan province, conscientiously brings up a contingent of peasant theorists during the movement to criticize Lin Piao and Confucius.

After consultation with the masses, it has chosen a group of poor and lower-middle peasants and educated youths who have considerably high consciousness of the two-line struggle, have achieved good results in political study and are capable of maintaining close ties with the masses, and organized them into a theoretical contingent comprising the old, the middle-aged and the young. At present, 14 production teams and five brigade-run factories (farms) and stations have set up theoretical groups comprising 84 members, of whom 80 percent are young people and close to 50 percent are female. They work hard to study the works by Marx and Lenin and Chairman Mao's works, conscientiously study the Party's guidelines and policies and its documents regarding the criticism of Lin Piao and Confucius, and actively assist the masses of commune members in carrying out theoretical study, thereby giving an impetus to the deep-going development of the movement to criticize Lin Piao and Confucius. They win deep welcome from the broad masses and the cadres.

The Party branch of Yuehwei brigade has conscientiously reared a Marxist theoretical contingent and takes this as a matter of major importance in using Marxism-Leninism-Mao Tsetung Thought to occupy the positions in the countryside, to consolidate the dictatorship of the proletariat and to prevent restoration of capitalism. It pays very close attention to strengthening leadership over this theoretical contingent and perseveres in nourishing this contingent and elevating its level in the course of struggle. These are the concrete methods it has adopted:

1. It helps the members of the theoretical contingent understand the importance of grasping the revolutionary theory and raise their consciousness in working hard to study revolutionary theory. The older of the comrades in the contingent of peasant theorists belonged to a rather low cultural level. Hearing that they had to study theory and to work as tutors, some of them said: "We are old rustics and are incapable of doing this job." Some educated youth felt that they had little practical experience and should be the objects of re-education by the poor and lower-middle peasants, so they were a bit timid in tutoring the poor and lower-middle peasants. In the light of this thinking, the Party branch organized all to repeatedly study Lenin's teaching "Without revolutionary theory there can be no revolutionary movement" and Chairman Mao's teaching "Our struggle needs Marxism," and to discuss the question why we must study revolutionary theory. After conscientious study and full discussion, all unanimously decided that: In order to perseveringly continue the revolution under the dictatorship of the proletariat, to use Marxism to defeat revisionism in all spheres of the superstructure, and to criticize the doctrine of

Confucius and Mencius, the ideology of the reactionary classes on the decline, we must grasp the revolutionary theoretical weapon and work hard to study Marxism-Leninism-Mao Tsetung Thought. They also cited the exemplary deeds of some model personalities who achieved good results in study in the countryside, thereby further building their confidence and determination in studying revolutionary theory well.

Comrades of a low cultural level expressed their will to break through the cultural barrier and scale the peak of theory in the spirit of the Foolish Old Man who removed the mountains. The educated youths said: "The work of a tutor in the movement to criticize Lin Piao and Confucius requires that we apply in the revolutionary struggle the revolutionary theory and cultural knowledge we have learned. This is a good method of integrating ourselves with the workers and peasants and receiving training."

A member of a theoretical group, Liu Su-t'an belonged to a low cultural level and was heavily burdened with housework. Yet, she always tried to overcome her difficulties and squeeze out time to study. She often studied late into the night after putting her children to bed. She made rapid progress in her studies, penetratingly criticized the reactionary fallacies spread by Lin Piao and Confucius and gave the masses excellent tutoring. She won warm praise from the masses.

2. It promptly sums up and exchanges experience in study and tutoring and encourages the tutors to make progress continuously.

A poor-peasant commune member who suffered bitterly in the past, Wei Chih-lan worked hard to learn culture for the purpose of learning revolutionary theory. She overcame her difficulty of having much housework to do and squeezed out time to study intensively. She asked other people about anything she did not understand. She raised her cultural and theoretical levels very quickly. The Party branch summed up and recommended her experience in combining study of theory and learning of culture. This experience played a role in encouraging and spurring the comrades of the theoretical groups forward.

3. It helps members of the theoretical contingent uphold the style of integrating theory with reality in study.

At the beginning, when tutoring the masses some educated youth paid no attention to explaining things by linking them with local conditions. The masses were dissatisfied. Upon discovering this problem, the Party branch asked them to go among the masses to make social investigations and to learn good ideas from the poor and lower-middle peasants, their good experience and their ability to analyze and understand things before they went to tutor the masses. After writing lecture drafts, they first read them to the poor and lower-middle peasants and revised them. Then, they gave a trial lecture to the theoretical group, so that they could learn from and help each other and overcome the phenomena of giving a lecture void of content and discussing a problem in an isolated way. In this

way, it was easier to explain a problem more clearly by integrating theory with practice. After hearing the tutoring given by them, the masses said that they had explained every aspect of the problem very clearly and in a language easy to understand and remember.

4. It creates conditions of study for members of the theoretical contingent and supports them in work. It rules that members of the theoretical groups may take part in relevant conferences held by the leading groups of brigades and production teams, so that they see clearly the conditions of revolution and production and the disposition of work in the whole brigade. It promptly transmits to them the relevant documents and instructions received from the higher level, and organizes study and discussion. The brigade also has ordered newspapers and opened a library for them and admitted them into the study classes and short-term reading classes for cadres.

- Jen-min Jih-pao correspondent

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Continue To Display the Spirit of Going against the Tide

(Peking Jen-min Jih-pao, June 14, 1974)

Ku Yung-t'ao was a young pace setter in rebelling against the revisionist line during the great proletarian cultural revolution. In 1970, he gloriously joined the Communist Party of China and was elected secretary of the Party branch of Chengwang brigade, Hsinghua hsien, Kiangsu province, and member of the Party committee of the commune. His position of work changed, but his revolutionary spirit of going against the tide did not change. He courageously resisted and opposed any wrong tendency against Chairman Mao's revolutionary line he might happen to see.

Some time ago, at meetings, the commune Party committee devoted much time to studying productive measures and spent little time discussing problems of line. Even the meetings held by the Party committee to exchange experience in the study of works by Marx and Lenin and Chairman Mao's works became meetings for exchanging information on the conditions of production. Little Ku held that it would become a rather dangerous tendency if the Party committee took no heed of the line and paid one-sided attention to grasping grain and cotton. At a meeting of the Party committee, he pointed out acutely: "The Party committee should be a citadel capable of leading the Party members and the revolutionary masses in the fight against the class enemy. If it goes on working as it is now, won't it become a 'production command'?" Little Ku's criticism shocked the "squad members" of the Party committee. They reviewed Chairman Mao's teaching "The line is the key link; once it is grasped everything falls into place" and conscientiously summed up their experience in the work done at an earlier stage, thereby raising their consciousness in grasping major issues.

When the meeting was over, someone said to Little Ku: "You have been admitted into the Party for only a few days and elected committee member for only a few hours. Yet you argue and dispute with other people. Aren't you afraid of offending them?"

Little Ku answered: "A Communist must be firm in carrying out Chairman Mao's revolutionary line and struggling against the wrong tendencies. In no way should he forsake principle because of personal gain or loss."

A gust of evil wind that fostered the blind running of factories for making money blew through society for a while. It also blew into the Chengwang brigade. After doing some calculation with some cadres of the brigade, a cadre of a higher level who was then working in this brigade set up a factory which was at variance with the state plan and did not serve agriculture. At that moment, Little Ku was away studying in a reading class run by the district authorities. Coming back to the brigade, he found that this factory was running in the wrong direction. At a meeting of the Party branch committee, therefore, he suggested closing this

factory. Some cadres did not see the point. They said: "This factory is making money. It helps increase capital for the collective and brings greater income to the commune members. Why is the direction wrong?" Little Ku replied: "In running a factory, we should first consider whether it aids agricultural production and whether it is needed by the state, and we should not exclusively seek to make money. If we seek exclusively to make money, we are running counter to the socialist orientation. We must never do this." As a result of Little Ku's patient persuasion, all unanimously agreed to turn that factory into one directly serving agricultural production.

After the initiation of the struggle for criticizing Lin Piao and Confucius, Little Ku got together with the poor and lower-middle peasants to conscientiously study the series of instructions given by Chairman Mao and the Party Central Committee on the criticism of Lin Piao and Confucius and, bearing reality closely in mind, to criticize the ultra-rightist essence of Lin Piao's counter-revolutionary revisionist line and the doctrine of Confucius and Mencius. In the course of struggle, they continuously raised their consciousness of the struggle between the two lines.

- Jen-min Jih-pao correspondent

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"Slender Shoulders" Can Carry Loads of a Thousand Catties

(Peking Jen-min Jih-pao, June 14, 1974)

When the great proletarian cultural revolution broke out, Yang Wen-hua, a young man of our village, joined the poor and lower-middle peasants in rebelling against Liu Shao-ch'i's counter-revolutionary revisionist line and resolutely struggling against the handful of class enemies. He took a firm and clearcut stand. Seeing this, we elected him to be chairman of our brigade's revolutionary committee. The class enemies hated the great cultural revolution and the young cadres like Wen-hua. They praised Wen-hua to his face but plotted against him in the dark. Wen-hua had keen eyes and plenty of guts. He said: "Even if the class enemies come with unsheathed swords, we cannot yield an inch." He led the masses to study Chairman Mao's works and to go on fighting against class enemies.

In 1971, Yang Wen-hua was elected secretary of the brigade's Party branch. He was 24 then. After being posted as Party branch secretary, he perseveringly took part in collective productive labor and led us to learn from Tachai and catch up with Tachai. The calluses that formed on the palms of his hands were no thinner than ours, and his clothes were soiled as much as ours. He looked like a "peasant cadre."

Last winter, wells were drilled in our brigade. This was fatiguing work. Wen-hua and a few cadres worked day and night without leaving the work site. He had a recurrence of stomach pains. We asked him time and again to take it easy. But, he always replied: "This is a slight illness. It is nothing to me." When the cadres took the lead, the masses worked vigorously. Twelve big wells were drilled at one stroke, basically achieving water conservation for the whole brigade.

Since the great cultural revolution, our village has really made rapid progress. In the past, our village was ravaged either by waterlogging or drought. Now it has canals and wells, making it possible to reap a bumper harvest despite drought or waterlogging. Since 1971, its annual grain output has surpassed the target laid down in the "National Program for Agricultural Development" and it has sold more than 200,000 catties of surplus grain to the state. Every household of commune members has surplus grain and a bank deposit. This is entirely because of the guidance of Chairman Mao's revolutionary line and a group of good leaders like Wen-hua. Facts show that "slender shoulders" can carry loads of a thousand catties.

- by Yang Ming-te, Yang Hsiu-chih, Chang Ting-i and Lu Feng-ko, poor and lower-middle peasants of Huichuang brigade, Fouch'eng hsien, Hopei

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Advance in the Face of Storms

(Peking Jen-min Jih-pao, June 14, 1974)

During the great proletarian cultural revolution, Tu Hsi-shan, a young Communist of Hatapi commune, Hsiuyen hsien, Liaoning province, bravely rose to criticize Liu Shao-ch'i's counter-revolutionary revisionist line. After being posted a member of the standing committee of the Party committee of the commune and vice chairman of the commune revolutionary committee, he did not show a decrease in work enthusiasm but advances in the face of the storms of struggle between the two lines.

In order to change the natural outlook of Hatapi commune, the commune Party committee decided to put Hata River under permanent control. Some people said: "This project is known throughout the hsien and has been reported to the municipal level. We should ask for an appropriation of money from the State." Tu Hsi-shan replied: "Whether we rely on our own efforts or ask for aid from the higher level--this is a struggle between the two kinds of ideology and between the two lines. We must rely on our own efforts and should not ask the State for money." He proposed organizing manpower to cut mountain slopes to obtain rocks, so as to solve the problem of supply of stone materials for the project of putting Hata River under permanent control. The Party committee adopted his proposal. At that moment, some people suggested postponing the work of gathering rocks until the warm season. Tu Hsi-shan asked: "In the past, the stone-cutters could go out of doors to prepare stone materials in winter. Why can't we do this in winter time for the collective?" Standing at the high plane of two-line struggle, he eloquently refuted rightist conservative ideas. The commune Party committee immediately organized manpower to cut mountain slopes and gather rocks. More than 10,000 cubic meters of rocks were obtained in three months, meeting the needs of construction work.

In the face of class struggle and two-line struggle, Tu Hsi-shan took a firm and clearcut stand. Early this year, he went to stay and work at Hsuchiapao brigade. He discovered that a bad element bore hatred against the chairman of the brigade's poor and lower-middle peasants' association who had perseveringly struggled against this bad element. This bad element incited his children to find excuses to retaliate against this chairman. When this happened, some people regarded this as an ordinary case of quarreling. How did Tu Hsi-shan approach this matter? First, he visited the family dependents of the old chairman of the poor and lower-middle peasants' association who had been wounded, and praised his revolutionary spirit of daring to struggle against the class enemy. Then, together with other members of the Party branch, he aroused the masses to criticize and struggle against this bad element. He said: "Lin Piao patterned himself after Confucius to advocate 'restrain oneself and return to propriety' and to attack the proletariat. Following his example, this bad element jumped out to retaliate against the proletariat. This is not an ordinary case of quarreling and fighting but a severe class struggle." He led the masses to penetratingly criticize Lin Piao and

Confucius by linking this criticism with the reality of actual class struggle. The masses learned an impressive lesson. The poor and lower-middle peasants said happily: "Little Tu always bears in mind the Party's basic line, so he keeps a clear head and is perceptive in the course of class struggle."

- Jen-min Jih-pao correspondent

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Train and Select New Cadres in the Course of Struggle

(Peking Jen-min Jih-pao, June 20, 1974)

During the movement to criticize Lin Piao and Confucius, the Party Committee of Yingk'ou hsien, Liaoning province, reviewed and summed up its experience in training successors to the cause of proletarian revolution. It has come to see more clearly that: To do a good job of training successors to the cause of proletarian revolution, the leading groups at all levels must perseveringly uphold the principle of combining the old, the middle-aged and the young. The key to upholding this principle lies in whether or not they can correctly handle the problem of young cadres. To solve this problem well, it is necessary to continuously criticize Liu Shao-ch'i's and Lin Piao's counter-revolutionary revisionist line toward cadres and Confucius' reactionary fallacies and to totally eliminate their pernicious influence. As a result of the criticism against the revisionist line toward cadres, successors to the cause of proletarian revolution have emerged in large groups throughout the hsien and are growing up healthily.

Heighten Understanding, Set the Whole Party in Motion

Before the Party's 10th Congress, the Party committee of Yingk'ou hsien seemed to have understood theoretically the importance of the training of successors to the cause of proletarian revolution. But, it met problems when concretely carrying out this work. Some erroneous views were exposed when it once discussed the selection of new cadres. Some people held that this was a task for the organizational department and everything would be all right as long as the hsien committee fixed the principle. Others said: "We still can work for some time. It is not too late to grasp this work a few years later." In the light of these incorrect ideas, the hsien committee -- in the course of studying the documents of the Party's 10th Congress -- repeatedly studied Chairman Mao's teaching "Train and bring up millions of successors who will carry on the cause of proletarian revolution," and bearing in mind the history of inner-Party struggle between the two lines, roundly criticized the crimes of Liu Shao-ch'i and Lin Piao in politically altering the Party's basic line and organizationally pushing the counter-revolutionary revisionist line toward cadres. Through study and criticism, it made clear the relationship of the training of successors to the cause of proletarian revolution with the realization of the Party's program and line and with the combat against and the prevention of revisionism, thereby understanding more deeply that it must directly grasp this work. It also overcame the erroneous viewpoint that "we still can work for some time and we don't have to hurry."

In order to understand fully the importance and urgency of the training of successors to the cause of proletarian revolution, the hsien committee investigated the cadres' conditions. In some communes and brigades, there were few new cadres and the average age of the cadres was rather high. If effort was not made to tightly grasp training and promotion of a new force, it would be difficult to change the rural outlook.

The hsien committee went to make an investigation in Sanchiatzu brigade, Weitzuyu commune, which had achieved rather good results in realizing the combination of the old, the middle-aged and the young. A few years ago, this brigade selected 22-year-old Hao Ch'ing-hui, a rusticated educated youth, to be secretary of its Party branch. This youth was filled with vitality and worked very enthusiastically. He tightly grasped class struggle and two-line struggle, checking the evil wind of capitalism. He led the masses to struggle for three years. As a result, this brigade ranked among the advanced.

It also made an investigation in Shuiyuan commune. In the leading groups at the commune and brigade levels in this commune, about one-third of the members were young new cadres, of whom many assumed principal leadership work. Together with the old cadres and the commune members, they firmly implemented Chairman Mao's proletarian revolutionary line, making this commune an advanced model in learning from Tachai in agriculture throughout the province.

These investigations proved that in a place where the combination of the old, the middle-aged and the young had been achieved, the leading group would be full of vigor and vitality and various branches of work could be carried out with remarkable results; in a place where new force was lacking, the leading group would not have strong fighting power and revolution and production would be carried out with poor results.

These living facts taught the leading members of the hsien committee a lesson, making them understand more deeply the importance and urgency of training and promoting new cadres. They put the work of training successors to the cause of proletarian revolution on the agenda of daily tasks. The No. 1 and No. 2 men of the hsien committee took the lead in "nurturing seedlings" and "selecting seedlings," teaching lessons in the study classes for cadres from among workers and peasants and summing up typical experience; other leading members also showed concern for this important work, propagandizing and doing it wherever they might be. Led by the hsien committee, the Party organizations at the commune and brigade levels also attached greater importance to this work and started to arouse all Party members to carry out the work of training successors to the revolutionary cause.

Roundly Criticize the Doctrine of Confucius and Mencius Trumpeted by Lin Piao, Perseveringly Adhere to the Correct Standard in Selecting Cadres

Heightening the understanding of the importance of training successors to the cause of proletarian revolution does not mean that the problem of understanding has been solved. In handling the problem of what standard should be adopted in selecting new cadres, the Party committee of Yingk'ou hsien also has experienced a struggle between the two kinds of ideology and between the two lines.

"There is no construction without destruction." To select new cadres in accordance with the five requirements for successors to the cause of proletarian revolution set by Chairman Mao, it is necessary to continuously criticize the doctrine of Confucius and Mencius peddled by Lin Piao and to totally eliminate its pernicious influence, and only thus can newborn elements grow up in large groups.

They criticized Lin Piao's reactionary fallacy that "being good at labor and production means being good at political work," and perseveringly selected cadres who studied works by Marx and Lenin and Chairman Mao's works, adhered to Chairman Mao's revolutionary line, perseveringly put proletarian politics in command and had high consciousness of class struggle and two-line struggle. Some cadres responsible for production often stressed that in selecting rural cadres, we must see to it that they "must have a head for production and be good at labor, so that they could manage production well." Through study and criticism, these comrades came to understand that: Rural cadres must have a head for production and be good at labor. But, to manage production well, they must take the line as the key link. For this reason, it is necessary to promote to the leading positions those who have high consciousness of the struggle between the two lines and put proletarian politics in command of production, and only these people can perseveringly take the socialist road and boost agriculture.

They criticized the "doctrine of the mean" advocated by Lin Piao and Confucius, upheld the Marxist philosophy of struggle and selected the youths who dared to struggle and were good at struggle. Some leading comrades learned an impressive lesson, saying: We formerly committed mistakes during the struggle between the two lines because we lacked the revolutionary spirit of going against the tide. Now we must eliminate the pernicious influence of the "doctrine of the mean" and, in line with Chairman Mao's teaching that "Going against the tide is a Marxist-Leninist principle," promote to leading positions the advanced personalities who have emerged during the great proletarian cultural revolution and the movement to criticize Lin Piao and Confucius.

They continuously criticized fallacies such as "the highest are the wise and the lowest are the stupid" and "theory of genius," spread by Lin Piao and Confucius, and overcame the old concept of judging people by qualifications and seniority. When carrying out revolutionary mass criticism, they led the old cadres to review the course of their growth and to cite their personal experience to show that the capacity of a leader was not inborn but was acquired only through tempering in the course of struggle. The old cadres said: The young cadres now have better reading and study conditions and have rather high consciousness of class struggle and two-line struggle. Taught, helped and led by the old comrades, they will build up their ability in the struggle and carry the heavy revolutionary load. In no way should we trust only ourselves and not the young people and cherish the idea of judging people by their qualifications and seniority.

They also studied Chairman Mao's teaching that "Times have changed, and today men and women are equal," and criticized the fallacies of "male superiority and female inferiority" and "women are useless" spread by Lin Piao and Confucius. They broke with the concept of despising women and promoted to the leading positions the young women who emerged after receiving tempering in the three great revolutionary movements.

Concentrate Attention on Training Millions of New Cadres

The Party committee of Yingk'ou hsien aroused all Party members to grasp the work of training new cadres. A new problem occurred after the leading groups at all levels were replenished with a group of new cadres. That is, some Party organizations thought that this work had been carried out almost completely and they could rest for a while. This thinking was also reflected in various degrees in the leading group of the hsien committee. Should the training of successors to the cause of proletarian revolution be grasped for just a moment or permanently? During the movement to criticize Lin Piao and Confucius, the hsien committee, taking this question into consideration, again studied Chairman Mao's teachings on the training of successors to the revolutionary cause. It came to realize that taking the training of young cadres as an expedient for solving problems of the present and not as a question of fundamental importance for a hundred years is an expression of lacking political foresight. It also realized that: In order to realize the great goal of communism, it certainly is very essential to select and promote large groups of young distinguished elements to the leading positions to grasp power for the proletariat, but it is also necessary to train successors to the cause of proletarian revolution on various fronts, so that there are successors to the revolutionary work in all fields. Therefore, attention should be concentrated on training millions of new cadres and training and educating the younger generation. Only in this way will it be possible to furnish new cadres for building a solid foundation in all fields.

With thinking raised to a new level, the hsien committee took the education and training of the younger generation as a class struggle against the bourgeoisie for winning over the younger generation. It strengthened leadership over the work on rusticated educated youths and over school education. It also mobilized the mass organizations such as the Communist Youth League, the Women's League, the Militia, the Red Guards and the Poor and Lower-Middle Peasants' Association, to grasp this work. The Party organizations at all levels regularly held short-term study classes to teach Party lessons and to organize the activists among young people to study the works by Marx and Lenin and Chairman Mao's works. At the grassroots level in the countryside, political evening schools were generally taken as the center and the cadres and young activists as the backbone in carrying out political study, criticizing Lin Piao and Confucius and learning culture and techniques. Large groups of people with socialist consciousness, such as tutors in study, barefoot

doctors, agro-technicians, animal breeders and accountants, were trained, providing reserve forces in an unending stream for the selection and promotion of new forces in various fields.

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In handling the problem of training successors to the cause of proletarian revolution, the Party committee of Yingk'ou hsien has perseveringly upheld the philosophy of struggle and promptly criticized various kinds of erroneous viewpoints. As a result, the young cadres selected and promoted from among poor and lower-middle peasants account for one-third or more of the members of the leading groups at all levels. At present, of the 16 standing committee members of the hsien committee, six are new cadres, of whom four are under 35; one of the deputy secretaries of the hsien committee is 30 years old and two standing committee members are under 25. New cadres account for 42.8 percent of the cadres at and above the level of a vice chairman of the hsien revolutionary committee. Two-thirds of them are under 35. The leading groups of communes and production brigades also have achieved combination of the old, the middle-aged and the young. Over 20 percent of the new cadres of these leading groups are under 30 years old. After the leading groups have been replenished with these vigorous young cadres, the Party organizations at all levels have strong fighting power, thereby strengthening their leadership over the movement to criticize Lin Piao and Confucius and giving an impetus to the development of the mass movement of learning from Tachai in agriculture. The situation of revolution and production is excellent in this hsien. Grain output has increased year after year. In 1965 which was before the great cultural revolution, per-mow output was 433 catties (the greatest output recorded in history). By last year, output increased to 724 catties per mow. This hsien has become an advanced model in Liaoning province in learning from Tachai in agriculture.

- Jen-min Jih-pao correspondent and
Jen-min Jih-pao reporter

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Young Cadres Inject Life into Me

by

Chang Hsi-hai (张喜孩), member of the Party branch committee of Sungfan brigade, Hsiangyuan hsien, Shansi

(Peking Jen-min Jih-pao, June 20, 1974)

I am 68 years old this year. When our village was liberated in 1944, I was chairman of its peasants' association. After that, when the cooperative was set up, I was its head; when the people's commune was established, I was secretary of the Party branch of the brigade. During the great proletarian cultural revolution, I was posted a member of the Party branch and vice chairman of the revolutionary committee of the brigade. At present, I have higher consciousness of the two-line struggle than before and I work more vigorously than before in continuing the revolution. Why? First, because I learned an impressive lesson during the great cultural revolution; second, during the great cultural revolution, the brigade set up its leading group by combining the old, the middle-aged and the young, so that a group of young cadres full of vigor and vitality was added to the Party branch and the revolutionary committee, and these young cadres' revolutionary spirit also pushed me to advance continuously.

Once the leading group combining the old, the middle-aged and the young has been set up, everything seems to be different, and even the atmosphere at a meeting is different. When a meeting was held in the past, there was usually no argument and discussion was carried out slowly, one saying a few words and another adding a few words, and eventually I, as secretary of the Party branch, made the decision. Meetings are not held in this way at present. Take for example the holding of meetings to study the problem of learning from Tachai. One suggested doing the work in this way, but another held that work could be done better in another way, and they were often engaged in heated debate.

On one occasion, a warm discussion was held on the building of a water tank. Our brigade is situated on a high hill where water is lacking. People have to walk three li to bring back a bucketful of water. What kind of a path is it? "The path extends from one slope to another and takes one bend after another. When one goes uphill, he may run his nose against the steep slope; a walk downhill may make his legs sore." A strong man can fetch water only two or three times in one morning. In 1971, coming back after visiting other localities, Li Hsing, newly-appointed secretary of the Party branch, suggested building a reservoir at the hilltop. Hearing his suggestion, I shook my head and said: "If this method is workable, why didn't people do this in the past?" But, the young people held that this could work. Where should the reservoir be built? They had different views. Some suggested building it at Hsifenkeliang while others preferred the site at Chiumowyen. I was much distressed on hearing this. Chiumowyen was where the nine mow of fertile

land belonging to our village lay. If building this reservoir ended in failure and this plot of land was spoiled, grain output would decrease. What should we do then? They refused to listen to me and the discussion became more and more heated. They discussed the problem not only in the office. They also went outside to carry on the discussion. I was worried like an ant in a hot pan. I thought to myself: "Our leading group has just been established. This debate is not a good omen. Our group is bound to be dissolved." Beyond my expectation, when they came back, they were all in high spirits, saying that they had solved the problem. I later learned that they had gone to investigate conditions at the worksite and solicit opinions from the masses. They achieved unified understanding and agreed to build the reservoir at Chiumowyen.

I no longer feared that argument would lead to dissolution of the leading group. But, I still had some private thoughts: Don't let the building of the reservoir fail lest the land be ruined. It is better to act prudently. However, they went into action right away. It was then late winter when the frozen earth was hard as iron and it often snowed. These young men put up a bamboo shed at the worksite and led the commune members to work. I calculated that it would take a couple of years to build a reservoir with the capacity of 30,000 cubic meters. Beyond my expectation, they finished digging the earth in 20 days. This really shocked me.

Lying in bed that night, I thought the problem over well. One year before the great cultural revolution, water was also lacking and the state gave us 2,000 yuan as investment to build a dam. After discussing the problem for half of a day, the Party branch committee then decided "not to build the dam." Now, these young people asked for nothing from the state and achieved such a feat.

The more I thought about this, the more enlightened I became and the happier I was. Why was I happy? Because the leading group has been replenished with a group of "young tigers" who dare to think, to struggle and to make revolution. Carrying out active ideological struggle is itself a part of the normal Party life. Without struggle, there cannot be unification; without democracy, it is impossible to achieve centralism. Struggle is a good thing. But, in the past, I feared struggle and hurried to make compromise when a contradiction occurred. This was a result of the influence by Liu Shao-ch'i's "theory of inner-Party peace" and by the doctrine of Confucius and Mencius as expressed in "harmony is to be prized" spread by Lin Piao. Now, the young people have come with the spirit of daring to struggle, thereby intensifying the criticism and resistance against revisionism and translating the Party branch into a fighting citadel full of vigor and vitality. With such a group of young cadres to take over the shift, there is no lack of successors to the revolutionary cause. This is really inspiring!

Since working together with the young cadres, I have become more energetic. When a meeting is held to discuss a problem, I say yes for yes and no for no, and I accept other people's correct opinions and criticize

their incorrect opinions. The young people are more militant in keeping to principle. Sometimes they may give me a few "blows." But, their opinions are correct and I happily accept them. Lin Piao and his gang frenziedly attempted to negate the newborn thing of combining the old, the middle-aged and the young. They were daydreaming. The more they want to negate this newborn thing, the more we should strengthen it. We must actively train successors to the cause of proletarian revolution and consolidate the dictatorship of the proletariat. Let Lin Piao's plot of patterning himself after Confucius and advocating "restrain oneself and return to propriety" go to its doom!

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Bring All Positive Factors into Play in Criticizing Lin Piao and Confucius

(Peking Jen-min Jih-pao, June 20, 1974)

During the movement to criticize Lin Piao and Confucius, the Party branch of Sanshu brigade, Sanshu commune, Huaiyin hsien, Kiangsu province, acts on Chairman Mao's teaching "Who are our enemies? Who are our friends? This is a question of the first importance for the revolution," and pays attention to uniting with all forces which can be united in order to fight the enemies.

In Hsichieh production team, a commune member often engaged himself in private business and did not take part in collective productive labor. Some people wanted to criticize him by linking him with Confucius. Upon learning this, the class enemies took the opportunity to stir up unrest. They said: "In this movement, those who have committed mistakes cannot run away."

Chiang Shen-lin, secretary of the brigade Party branch, discovered this activity and attached great importance to it. He felt that if this problem was not solved promptly the class enemies would take advantage of it to cause disturbance on the class front and to lead the movement onto a sidetrack. Immediately he called a meeting of the Party committee to study this problem.

A debate broke out at the meeting of the Party branch committee. Some people said: "Ours is a brigade situated in a township where the struggle between the two classes and between the two roads is very complicated. Such commune members should be subjected to rectification in this movement. Otherwise, the gust of capitalist evil wind cannot be checked." Most of the comrades disagreed with this view. They held that these commune members had committed mistakes, but their mistakes belonged to the nature of a contradiction among the people and they should be aroused to take part in the criticism against Lin Piao and Confucius, so that through revolutionary mass criticism, they could learn a lesson and consciously correct their mistakes, and in no way should the masses be subjected to rectification under any pretext, lest we should fall into the trap set by the class enemy. Eventually, this opinion was unanimously accepted.

Bearing this matter in mind, the leading members of the Party branch committee went further to study the Party Central Committee's instructions on the criticism against Lin Piao and Confucius and the relevant comments and articles carried by Jen-min Jih-pao and Hung-ch'i, and summed up the work they had done. They were of this opinion: The Party branch formerly did not tightly grasp major issues, line and political and ideological work. This encouraged the spontaneous tendencies toward capitalism among a few commune members. The Party branch is also responsible for this although the problem occurred among the commune members.

After the meeting, they went further to do propaganda among the masses and to arouse the masses. The commune member who made a mistake also took an active part in the struggle for criticizing Lin Piao and Confucius. He learned a lesson in the struggle.

In Nanchieh production team, a son that can be educated [a son of one who has committed crimes or mistakes] sat in a corner and did not speak much whenever he took part in a "criticize Lin Piao and Confucius" meeting. Why? The brigade Party branch discovered that he --holding that he came of a bad family -- feared other people would say that he pretended to be active if he spoke at a meeting and also feared that other people would say that he did not draw a clear line of demarcation between himself and his family if he did not take part in the meeting. Therefore, it called on him and had chats with him, explaining the Party's policy to him and encouraging him to side with the proletariat and to draw a clear line of demarcation between himself and his family by taking solid action in the struggle for criticizing Lin Piao and Confucius. As a result, he cast off his ideological burden and took an active part in the struggle. At a meeting to criticize Lin Piao and Confucius, he cited his father's criminal activities of hiding reactionary documents and daydreaming of restoration of the old and change of the regime, roundly criticized Lin Piao's reactionary program of patterning himself after Confucius and advocating "restrain oneself and returning to propriety," and expressed his will to resolutely follow the socialist revolutionary road indicated by Chairman Mao.

An old herb doctor of the out-patient clinic run by this brigade was poisoned rather deeply by the doctrine of Confucius and Mencius in the old society. During the movement to criticize Lin Piao and Confucius, he feared saying something wrong, so he often did not attend criticism meetings under the pretext of treating patients. The secretary of the Party branch called on him many times and did meticulous ideological work on him, dispelling his worries. After that,this old herb doctor cited his personal experience to compare the fact that in the old society the laboring people "whose minor illnesses became serious due to delay in getting medical treatment and who had to wait for death when they were seriously ill," with the fact that the cooperative medical service guaranteed the health of the commune members. He warmly eulogized Chairman Mao's revolutionary line for health work and the great victories won in the great cultural revolution and roundly criticized Lin Piao's crimes in negating the great proletarian cultural revolution and maliciously cursing the new-born things of socialism.

After bringing all positive factors into play where possible, the Party branch of Sanshu brigade organized a mighty contingent for criticizing Lin Piao and Confucius with the poor and lower-middle peasants as its mainstay, giving an impetus to the continuous, deep-going development of the mass movement to criticize Lin Piao and Confucius.

- Jen-min Jih-pao correspondent

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Achieve Clarity in Ideology and Unity among Comrades

(Peking Jen-min Jih-pao, June 20, 1974)

During the movement to criticize Lin Piao and Confucius, the phenomenon of rather tense relations between the cadres and the masses once arose in the Tsinan electrical section under the Tsinan branch of the Tsinan Railroad Bureau. During the great cultural revolution, some cadres -- because they lacked high consciousness of class struggle and were obsessed by selfish and impure thoughts -- had wrongly put some of the masses to rectification and feared that the masses would rise up against him, so they dared not give free rein to the masses. Some of the masses who had been put to rectification were already vexed and were dissatisfied all the more when they saw these cadres' passive attitude toward the movement. In view of this state of affairs, the Party general branch and the revolutionary committee of the electrical section promptly organized all to repeatedly study the instructions given by Chairman Mao and the Party Central Committee on the criticism of Lin Piao and Confucius and carried out political and ideological work penetratingly and meticulously in accordance with the conditions of different people concerned. Through study and meticulous ideological work, it led all to concentrate on the criticism of the ultra-rightist essence of Lin Piao's counter-revolutionary revisionist line and on the criticism of the doctrine of Confucius and Mencius. With regard to the cadres who had committed mistakes, it persuaded them to warmly welcome and adopt a correct attitude toward the criticism and opinions the masses had put forward on them, and to go on their own initiative to solicit criticism from the masses and join them in criticizing Lin Piao and Confucius, so as to heighten their consciousness of class struggle and two-line struggle and correct their mistakes in the course of the struggle. Meanwhile, it also persuaded those of the masses who were vexed to allow the cadres who had committed mistakes to correct their mistakes, to give these cadres active help in distinguishing between the right and the wrong lines, to unite with them in criticizing Lin Piao and Confucius, and not to tangle with problems of personal grievance.

One of the members of the Party general branch committee who was in charge of the workshop once put some of the masses wrongly to rectification. The masses made a cautious analysis of this cadre and were of the opinion that he committed a mistake due to the influence of Lin Piao's counter-revolutionary revisionist line and that his mistake belonged to the nature of a contradiction among the people. Therefore, in the spirit of "'learning from past mistakes to avoid future ones' and 'curing the sickness to save the patient,' in order to achieve the twofold objective of clarity in ideology and unity among comrades," they sternly criticized this cadre for his mistake and warmly helped him change his stand and see his mistake. This cadre heightened his consciousness of two-line struggle and he actively threw himself into the struggle for criticizing Lin Piao and Confucius.

- Jen-min Jih-pao correspondent

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When Leaders Consciously Make Revolution, the Masses Fight Spiritedly

- how the Party committee of Peking Boiler Plant leads the masses to take an active part in the struggle for criticizing Lin Piao and Confucius

(Peking Jen-min Jih-pao, June 29, 1974)

When the masses have been aroused, how should the movement to criticize Lin Piao and Confucius under way in the primary units be directed to develop in depth? Bearing this question in mind, we visited the Peking Boiler Plant. The responsible comrade of the Party committee of this plant and the cadres and worker comrades of some workshops and offices cited facts of their plant to show that: The key to carrying out the movement penetratingly lies with the leadership. Members of the Party committee must make strenuous efforts to study. In the light of the needs of the struggle, they must continue to conscientiously study the instructions given by Chairman Mao and the Party Central Committee on the criticism of Lin Piao and Confucius, read some of the Legalist works by taking the Marxist stand, viewpoint and method, draw on experience of the struggle between the Confucian and the Legalist schools in history, so as to continue deepening their understanding of the great meaning of this movement. They must take the lead in perseveringly carrying out study and making criticism by linking them with reality, tightly grasp the building of the contingent of worker theorists and go further to organize the broad masses of workers and staff members to join the ranks of mass study and mass criticism. This will impel the movement to develop in depth.

Welcome Criticism by the Masses, Actively Give Guidance

In Peking Boiler Plant, after the movement to criticize Lin Piao and Confucius was initiated, the broad masses of workers and staff members made strenuous efforts to study the works by Marx and Lenin and Chairman Mao's works and took an active part in mass criticism. In the excellent situation where the revolutionary enthusiasm of the masses surged to a great height, the Party committee of this plant kept its head clear. On the one hand, it actively guided the masses when there were some unhealthy tendencies which might interfere with the main orientation of the struggle. On the other hand, it paid attention to promptly summing up and popularizing the good experience of the masses. At that moment, the activists in spare-time theoretical study in the steam drum workshop put up a very long big-character poster. Taking the Party's basic line as its guide, this big-character poster roundly criticized the ultra-rightist essence of Lin Piao's counter-revolutionary revisionist line by linking it with reality. A few of the responsible comrades of the Party committee read it over and over. They found that this big-character poster carried analysis and criticism by presenting the facts and making things clear through reasoning and kept to the correct orientation. After study, they added a note to it, printed

it and distributed it to the squads and units of various other workshops. This not only supported and encouraged the comrades of the steam drum workshop, but also pointed out the orientation for further developing this movement throughout the plant.

But, not long after that, new problems were put forward to the Party committee.

When roundly criticizing Lin Piao's reactionary program of "restraining oneself and returning to propriety," the broad masses and the cadres were rather concentrated on uncovering and criticizing some influence and expression of the revisionist line of running an enterprise as reflected in this plant. These problems concerned the Party committee of the plant. What attitude should the Party committee adopt toward these criticism and opinions?

At first, some comrades held that: We have nothing to do with the Lin Piao anti-Party clique. What problems of line can we have? We may just listen when the masses put forward their opinions. The Party committee pointed out that this was not the correct attitude toward the mass movement. Its members conscientiously studied Chairman Mao's teaching "Leaders must march at the head of the movement" and summed up their experience acquired during the great proletarian cultural revolution. Achieving unity in thinking, they not only welcomed criticism from the masses, but also went down to the workshops and the workers' groups and squad units to join the masses in study and criticism. The workers welcomed this attitude and action of the responsible comrades of the plant's Party committee. They also pointed out that the members of the plant's Party committee had not explained the problems clearly by linking them with the line. They hoped that the Party committee would make revolution consciously and should not be content with the generalized attitude that "you are welcome to uncover problems."

Led and helped by the Party committee of the higher level, the responsible comrades of the Party committee of this plant conscientiously studied Chairman Mao's teaching "The correctness or incorrectness of the ideological and political line decides everything" and analyzed the several hundred items of criticism and opinions put forward by the masses. They discovered that some influence and expression of the revisionist line of running an enterprise as reflected in this plant were related to the fact that some members of the Party committee failed in varying degrees to adopt a correct attitude toward the great cultural revolution. Thereupon, they studied the Jen-min Jih-pao editorial, entitled, "Further Criticism of 'Restrain Oneself and Return to the Rites,'"* and understood more deeply that: In order to direct the movement to criticize Lin Piao and Confucius in the plant to develop in depth, the Party committee must solve the

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* See SCMP No. 5580 (74-13) pp. 47-49. -- CB Editor

problems met in the course of implementing Chairman Mao's revolutionary line, grasp the problem of adopting a correct attitude toward the great cultural revolution, and take the lead in carrying out study and making criticism in the light of reality.

Take the Lead in Carrying Out Study and Making Criticism by Linking Them with Reality

In carrying out study and making criticism by linking them with reality, it is necessary first to carry out study conscientiously. After discussion, the plant's Party committee decided to take the lead in carrying out study. On the one hand, it studied the instructions given by Chairman Mao and the Party Central Committee on the criticism of Lin Piao and Confucius, studied Chairman Mao's articles on criticizing the ideas of revering Confucianism and opposing the Legalist school and made clear the relationship between the criticism of Lin Piao and criticism of Confucius, thereby deepening its understanding of the vital significance of this struggle. On the other hand, it studied Chairman Mao's writings on the great proletarian cultural revolution and on perseveringly continuing the revolution under the dictatorship of the proletariat and studied the works by Marx and Lenin and Chairman Mao's works on the consolidation of the dictatorship of the proletariat, thereby understanding more clearly the great meaning of the great cultural revolution.

The members of the Party committee discussed problems while studying. They gradually achieved clarity in ideology. They said: The movement to criticize Lin Piao and Confucius is a political and ideological struggle in the spheres of the superstructure through which Marxism defeats revisionism and the proletariat defeats the bourgeoisie. An important part of the content of criticizing Lin Piao's and Confucius' "restrain oneself and return to propriety" and linking it with major issues of right and wrong in the current class struggle and two-line struggle, is to solve the problem of one's correct attitude toward the great proletarian cultural revolution, to uncover the crimes of the Lin Piao anti-Party clique in opposing the great cultural revolution and to consolidate and develop the big achievements of the great proletarian cultural revolution. Linking the movement with major issues of right and wrong is advantageous to the Party committee in keeping to the correct line and better implementing Chairman Mao's proletarian revolutionary line. Some members of the Party committee hated to see the revolutionary new things emerging during the great cultural revolution because their world outlook had not been successfully transformed and they did not understand adequately the big achievements of the great cultural revolution. This impeded better implementation of Chairman Mao's revolutionary line. The Party committee members also applied the viewpoint of class struggle and two-line struggle in analyzing the incorrect understanding of the great cultural revolution and proceeded from the world outlook to locate the root cause. They held that they must bring to light the problems deep in their minds and seek help from the masses.

In early April, the Party committee called an enlarged meeting, inviting the intermediate-level cadres and the workers' representatives to

take part in it. After studying the documents, the principal responsible comrades of the Party committee took the lead in roundly criticizing Lin Piao's and Confucius' "restrain oneself and return to propriety," dissected their own thinking by linking it with their attitude toward the great proletarian cultural revolution, and asked all others to criticize and help them. For instance, when talking about some incorrect views toward the great cultural revolution, a few of the responsible comrades of the Party committee held that after the initiation of the great cultural revolution, the masses were fond of putting forward opinions to the leadership, so that it was not so easy to serve as a cadre as it was before the great cultural revolution. To make this problem clear ideologically, all studied the Marxist viewpoint that slaves created history, and roundly criticized the reactionary fallacies, such as "the highest are the wise and the lowest are the stupid" and "heroes create history," advocated by Lin Piao, Confucius and Mencius. In the course of study and criticism, the comrades who cherished the wrong idea mentioned above came to realize that: They are influenced by the idealist conception of history as expressed in "the highest are the wise and the lowest are the stupid" and always feel that they are wiser than the masses, so that they refuse to accept the opinions of the masses. It is quite clear that after the great cultural revolution, the masses have greatly heightened their consciousness of two-line struggle, actively show concern for and give help to the leaders and dare to criticize the shortcomings and mistakes in their work, and this is a good thing. But, being obsessed by the idea that "the leader is wiser," they are not accustomed to this new kind of relationship between cadres and the masses. It is originally a problem caused by their failure to transform their world outlook successfully, but they wrongly attribute it to the great cultural revolution.

The workers and the intermediate-level cadres taking part in the meeting also cited a host of facts to show that the idea that "it is not easy to serve as a cadre since the great cultural revolution" was unfounded and was very harmful. They said: "Because their world outlook has not been transformed successfully, some leading comrades always hanker after the old order before the great cultural revolution. The wrong idea of these comrades is qualitatively different from the malicious attacks launched by the Lin Piao anti-Party clique and the class enemies at home and abroad on the great cultural revolution, but these comrades may easily lose their bearings in the struggle for perseveringly advancing along the socialist road and opposing the restoration of capitalism. Some of the problems our plant met in upholding the mass line and relying on the workers to manage the enterprise were related to this kind of wrong idea among the Party committee members.

The criticism and help by the masses urged the Party committee members to see more clearly the importance of eliminating the pernicious influence of the doctrine of Confucius and Mencius and transforming the world outlook in the course of struggle. The Party committee members ruminated over the criticism and opinions put forward by the masses and applied the Party's basic line in examining themselves. They wrote a big-character poster, entitled, "In Criticizing 'Restrain Oneself and Return to

Propriety,' Solve Our Problem of Adopting a Correct Attitude toward the Great Cultural Revolution," and asked the cadres and the workers of the whole plant to go on helping the Party committee.

The Masses Urge the Leaders, the Leaders Lead the Masses

The Party committee of the boiler plant grasped the problem of adopting a correct attitude toward the great cultural revolution and carried out study and criticism by linking them with reality, not only heightening its consciousness of two-line struggle, but also seeing clearly how it should lead the masses to deepen the movement. Recently, after analyzing the conditions of the whole plant, its members drew up a general plan for launching the movement for a period of time to come: Continue to concentrate forces on penetratingly criticizing Lin Piao's and Confucius' reactionary program as expressed in "restrain oneself and return to propriety," roundly criticize the crimes of the Lin Piao anti-Party clique in attacking and sabotaging the great cultural revolution, teach the broad masses that the great cultural revolution is "absolutely necessary" and "most timely" and help them deepen their understanding of the Party's basic line. On this basis, the next step is to hold discussion on special topics and to solve better the problem of the line for running an enterprise.

In order to criticize penetratingly and thoroughly Lin Piao's counter-revolutionary revisionist line and the doctrine of Confucius and Mencius, they learned from the experience of such advanced units as the Shanghai No. 5 Iron and Steel Mill and the Peking People's Machine Works. Whatever they did, they constantly put reading and study in a position of prime importance, tightly grasped the work of training and educating the contingent of worker theorists and organized this contingent to study Chairman Mao's articles of criticism on the doctrine of Confucius and Mencius, to study the struggle between the Confucian and the Legalist schools and to take a correct approach to the historical experience of the struggle between the Confucian and the Legalist schools. In this way, it was possible to lead the workers and staff members of the whole plant to better launch practical class struggle and struggle between the two lines and to carry out criticism against Lin Piao and Confucius penetratingly, universally and perseveringly.

At present, led by the Party committee, the cadres and the staff members of the Peking Boiler Plant are conscientiously studying Chairman Mao's brilliant article "Report on An Investigation of the Peasant Movement in Hunan," and applying it in studying the mass movement of the great proletarian cultural revolution. They warmly eulogize the great proletarian cultural revolution and roundly criticize the doctrine of Confucius and Mencius as expressed in "restrain oneself and return to propriety." The workers say: "The Lin Piao anti-Party clique and the reactionaries at home and elsewhere maliciously attacked the great cultural revolution and frenziedly attempted to turn back the wheel of history. We must take

solid action to consolidate and develop the big achievements of the great cultural revolution and continue to quicken our pace in building socialism."

The enthusiasm of the broad masses for socialism aroused by the movement to criticize Lin Piao and Confucius educates the Party committee members and urges them to rely more closely on the masses. While carrying out this year's productive tasks, the Party committee members changed their former method of sitting in the office and relying on a few people alone to "count on their fingers and calculate the number of men." Instead, they went among the masses, told them the tasks and the difficulties involved, and aroused them to put forward opinions and devise methods. The masses put forward their opinions and formulated many methods for overcoming the difficulties, providing a rather reliable guarantee for the fulfillment of the state annual production plan ahead of schedule. Impelled by the movement to criticize Lin Piao and Confucius, the workers not only fought vigorously in "Red May," but also increased the output value in May by 29 percent as compared with that in the corresponding period of last year. They went further to fight intensively for fulfilling the annual production plan ahead of schedule.

- Jen-min Jih-pao reporter

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Party Committee of a Coal Mine Leads Criticize-Lin-and-Confucius Movement To Advance Step by Step

(Peking Jen-min Jih-pao, June 29, 1974)

After the initiation of the movement to criticize Lin Piao and Confucius, the workers and staff members of Sanlitung Coal Mine under the T'ungch'uan Mining Bureau, Shensi Province, put up a number of big-character posters in connection with the major issues of right and wrong in the class struggle and two-line struggle in the coal mine, criticizing Lin Piao's crimes in patterning himself after Confucius, advocating "restrain oneself and return to propriety," and frenziedly attempting to restore capitalism. The members of the Party committee of the coal mine put up a jointly signed big-character poster, expressing their support for the revolutionary action of the masses. This big-character poster further aroused the masses. Within a week, the broad masses put up more than 3,000 big-character posters, further criticizing "restrain oneself and return to propriety" by linking it with reality. At that moment, some members of the Party committee were worried and others even felt offended and criticized by these big-character posters. Seeing this state of affairs, the masses made criticism straightforwardly, saying: "You said you would support the mass movement. When the mass movement really happens, you are afraid of the masses and distrust them."

To rectify the attitude toward the mass movement and lead the movement properly, the Party committee promptly called a meeting to study again "Report on An Investigation of the Peasant Movement in Hunan" and to discuss the question "Why are we afraid and what should we do when the masses rise up?" Through study and discussion, its members came to realize that if they cherished selfish and impure thoughts in leading the movement, they could not fight shoulder to shoulder with the masses and might even stand on the side opposing the masses and hinder development of the mass movement. They expressed their will to boldly exercise leadership over and to bravely take responsibility for revolution and production in the spirit of building a party for the interests of the vast majority. Immediately after that, they studied and summed up the opinions put forward by the masses. The standing committee members of the Party committee went separately and deeply into various mining sections and teams, workshops, workers' squads and dormitories and got together with the masses to further criticize Lin Piao's and Confucius' reactionary program of "restraining oneself and returning to propriety" by linking it with the reality of class struggle and two-line struggle in the mine.

Ch'en Ta-yin, deputy secretary of the Party committee, went down three times to the ventilation section and consciously accepted criticism and help from the masses, setting an example for other leading members. Seeing the big-character poster put up against him by the masses, he went immediately to the ventilation section which was the most critical about him to solicit opinions from the masses. The first time he went there, the masses were studying and he sat down and joined the masses in study. The second time he went there, the masses were holding a discussion, and he

joined them in the discussion and actively examined his shortcomings and mistakes, winning welcome from the masses. When he went there the third time, the masses were holding a criticism meeting. He took the lead in criticizing Lin Piao's and Confucius' reactionary program of "restraining oneself and returning to propriety." After hearing his criticism, the masses were satisfied, saying: "The leaders commit mistakes because they fail to tell the right line from the wrong one when handling some problems. We put up big-character posters about you, not for pulling you down but hoping that you will raise your consciousness of two-line struggle, actively exercise leadership over the criticism against Lin Piao and Confucius and lead us to advance along Chairman Mao's revolutionary line."

At that moment, an intermediate-level cadre felt offended when the masses criticized him. He handed the key of the duty room to the secretary of the Party branch and took leave under the excuse of being ill. Chen Ta-yin and another standing committee member of the Party committee called on him at home and had a heart-to-heart chat with him. Citing their experience in accepting criticism from the masses to impel a change in their thinking, they induced him to adopt a correct attitude toward the masses and himself and to take part in the mass movement. Giving him an account of how he had gone three times to the ventilation section, Ch'en Ta-yin said meaningfully: "We all led a miserable life in the past. Lin Piao patterned himself after Confucius and advocated 'restrain oneself and return to propriety,' in a frenzied attempt to restore capitalism and lead us to suffer again. Why should we neglect such a major issue and, instead, be particular about the minor problem of personal gain and loss? We should correct our mistakes in accordance with the opinion of the masses once we have committed them." With their help, this cadre raised his consciousness of two-line struggle and went on his own initiative to his unit to make a self-examination before the masses and take an active part in the fight for grasping revolution and promoting production.

The Party committee promptly grasped these typical cases to teach the cadres of the whole mine to go consciously to the fore in the movement. Meanwhile, it invited the backbone elements in the movement to join its members in studying relevant documents and analyzing the current situation and solicited their opinions on the movement it was leading. There emerged throughout the mine the lively situation of the leaders leading the masses with the masses urging their leaders on.

While boldly arousing the masses, the Party committee of Sanlitung Coal Mine paid close attention to directing to the correct path the things among the masses which were at variance with the Party's guideline and policy, and firmly kept to the main orientation of the struggle. The deeds of a small number of people were once at variance with the main orientation of the criticism against Lin Piao and Confucius. Wan Ch'ung-tao, deputy secretary of the Party committee, went immediately to have chats with these comrades and got together with them to study the relevant documents and the comments carried in Jen-min Jih-pao and Hung-ch'i, so as to further their understanding of the Party's guideline and policy. He humbly solicited their opinions on the work carried out under the leadership of the

Party committee and warmly invited their criticism. These comrades raised their understanding and took an active part in the struggle for criticizing Lin Piao and Confucius.

During the movement to criticize Lin Piao and Confucius, the Party committee of Sanlitung Coal Mine pays constant attention to strengthening leadership over production, arousing the enthusiasm of the masses for socialism evoked by the struggle for criticizing Lin Piao and Confucius, and promoting production. In the first quarter of this year, this coal mine fulfilled the state production plan ahead of schedule. In the second quarter, it increased its daily output of crude coal by a very big margin. A scene of surging vitality emerged in revolution and production throughout the coal mine.

- Jen-min Jih-pao correspondent

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What a Comrade's Admission into the Party Has Revealed to Us

by

the Party Branch of the Meters Workshop of Fushun No. 3 Petroleum Plant

(Peking Jen-min Jih-pao, June 29, 1974)

Since the initiation of the great proletarian cultural revolution, our Party branch has taken in six new Party members. We have learned from the work of taking in new Party members that whether we should take in "good old men" or "young tigers" is a struggle between the two kinds of ideology and between the two lines. Parted from the key link of class struggle and two-line struggle, some comrades were rather happy to take in the "good old men" and "little lambs" who dared not uphold principle, and did not welcome so heartily the comrades who "had horns on their heads and stingers on their bodies" and had the revolutionary spirit of going against the tide. The course of our admitting Comrade Yin Feng-chung into the Party shows this problem clearly.

Yin Feng-chung entered our plant in 1962 after being demobilized from the army. During the "four clean-up" movement, he dared to fight and to charge at the enemy and stood in the van of the struggle. During the great proletarian cultural revolution, he put forward some acute criticism toward the revisionist line of running an enterprise as expressed by "management of a factory by experts" and "technique is primary." Tempered for a long time in the struggle, he raised his consciousness of class struggle and two-line struggle. Our Party branch listed him among the first batch of candidates to be admitted into the Party. When it solicited opinions from the Party members and the masses, some comrades said: "He 'was fond of the limelight' and 'was fond of poking his nose into other people's business.' Now, he even dares to 'argue' with the leaders. Who can control him when he has been admitted into the Party?" Because the Party branch did not carry out active ideological struggle, he was not admitted when new Party members were recruited for the first time and the second time.

When new Party members were recruited for the third time, our Party branch aroused the Party members and the masses to make a concrete analysis of Yin Feng-chung's problem of "being fond of the limelight," "being fond of poking his nose into other people's business," and "arguing with the leaders."

The production workshop was once in urgent need of a high-tension current meter. The plant leadership gave our workshop one which had gone out of order and asked us to repair it. Some comrades said: "This current meter is in a state of disrepair and became useless long ago. This kind of device is imported from a foreign country. It is not easy to get spare parts. This is a high precision instrument which can hardly be repaired."

Yin Feng-chung disagreed with this opinion. He aroused the masses to criticize the revisionist trash, such as "the philosophy of servility to things foreign" and "the philosophy of trailing behind at a snail's pace," peddled by Liu Shao-ch'i. He said: "There is nothing mysterious about foreign things. We can surely make the repair as long as we think about it and put forward our opinions." The worker comrades supported his suggestion. So, he tackled the problem with a few comrades. After a week of strenuous effort, they repaired his current meter, meeting the needs of production.

The comrades also cited some similar facts. After an analysis, they achieved unified thinking: Yin Feng-chung is not fond of the limelight but dares to resist and struggle against the things which are at variance with Chairman Mao's revolutionary line. It is not other people's business but something important which he pokes his nose into. In criticizing a wrong tendency, he hits the nail on the head and does not mince words. He is quite different from the "good old men" and "little lambs" who "pigeonhole things which do not concern them" and dare not struggle against wrong tendencies. Many comrades said: Uphold principle and dare to struggle--this is precisely one of the characteristics a Communist should have. Yin Feng-chung has achieved this point. This shows that he imposes demands on himself in accordance with the standard of a Party member.

Yin Feng-chung was fond of "stinging" people, but he did not "sting" other people alone. On one occasion, the task of installation for which he was responsible was not achieved with specified quality, so work had to be done a second time. At a mass meeting, he examined his selfish and impure thoughts and his mistake of working perfunctorily and carelessly and lacking a strong sense of responsibility.

Many comrades pointed out that: Yin Feng-chung not only imposes stern demands on himself but also is brave in analyzing himself. He is different from those who "use the torch light to put the spot light on other people only and not on themselves." He is brave in making criticism and self-criticism.

After making analysis by putting facts on the table and clarifying things through reasoning, the Party members and the masses unanimously held that Yin Feng-chung had basically attained the standard of a Communist, and agreed to admit him into the Party. At the same time, they pointed out his defect of sometimes taking a one-sided view toward a problem and adopting an oversimplified method of work, and hoped that he would overcome it.

After being admitted into the Party in January 1973, Yin Fengchung went on displaying the revolutionary spirit of daring to uphold principle and to struggle. He stood in the van of the movement to criticize Lin Piao and Confucius.

We have been greatly enlightened by the course of Yin Feng-chung's admission into the Party. Attach importance to admitting into the Party the comrades who have high consciousness of two-line struggle and uphold the Marxist philosophy of struggle, as laid down in the requirements for a Party member -- this is decided by the Party's program. The comrades "who cannot get along well with other people" and who are called "stings" and "bombshells" should be put under class analysis. If they "sting" and "bombard" the bourgeois and revisionist things, it is fine indeed. Why do some people always feel that the "good old men" are nice? This is because the pernicious influence of Lin Piao's and Confucius' "harmony is to be prized" and Liu Shao-ch'i's "theory of docile tool" is still playing havoc in their minds. For this reason, we must penetratingly criticize the "doctrine of the mean" trumpeted by Lin Piao and Confucius, eliminate the pernicious influence of the doctrine of Confucius and Mencius and adhere to the requirements for a Party member, so that our work of building the Party will constantly advance triumphantly along Chairman Mao's line of Party building.

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Properly Do the Work of "Taking in the Fresh" During the Movement To Criticize Lin Piao and Confucius

(Peking Jen-min Jih-pao, June 29, 1974)

During the movement to criticize Lin Piao and Confucius, the Party committee of the Shanghai Municipal Commercial Storage and Transportation Company pays attention to training and testing activists and has prudently admitted ten outstanding elements into the Party, adding fresh blood to the ranks of the Party.

After the movement to criticize Lin Piao and Confucius was initiated, some primary Party branches cherished the idea that "we are so busy with the movement that we cannot spare time to do the work of 'taking in the fresh.'" Upon discovering this state of affairs, the Party committee of the company pointed out clearly that: The current struggle for criticizing Lin Piao and Confucius is the precise opportunity for tempering, training and testing activists. The units which have the essential conditions should carry out the work of "taking in the fresh" in accordance with the requirements for a Party member as laid down in the Party Constitution.

In line with the Party committee's demand, various primary Party branches put the work of "taking in the fresh" on their agenda of daily tasks and strengthen training and testing for activists during the movement. Most of the Party branches perseveringly teach Party lessons for enlightening and educating the activists to conscientiously study Marxism, criticize revisionism and prove themselves vanguard fighters in criticizing Lin Piao and Confucius during the current political and ideological struggle for criticizing Lin Piao and Confucius. While criticizing Lin Piao's crimes in frenziedly attempting to alter the Party's basic line and policies and to restore capitalism, they conduct education in the Party's nature, its basic program and its basic line. After learning the Party lessons, the broad masses of activists continuously raise their understanding of the Party.

A League member in the railroad storage and transportation department under this company was an activist eagerly applying for Party membership. But, she formerly did not understand clearly how a Party member should play the role of a vanguard and model. After learning the Party lessons, she came to understand that: The Party's fundamental program is to completely overthrow the bourgeoisie and all exploiting classes, to replace the dictatorship of the bourgeoisie with the dictatorship of the proletariat and to defeat capitalism with socialism. Communists must be vanguard fighters in class struggle and two-line struggle. She expressed her will to impose demands on herself in accordance with the requirements for a Party member and to raise her consciousness of two-line struggle during the struggle for criticizing revisionism and the ideology of the bourgeoisie and all reactionary classes on the decline, so as to gain admission into the ranks of the Party

as early as possible. During the struggle for criticizing Lin Piao and Confucius, she studied diligently and struggled bravely, winning commendation from the masses.

Various Party branches also lead the activists to receive tempering on the first line of the struggle for criticizing Lin Piao and Confucius. For instance, the activists are organized to join the contingents of worker theorists and to study and apply Marxism-Leninism-Mao Tsetung Thought and criticize revisionism during the practice of the struggle. This not only promotes the current struggle for criticizing Lin Piao and Confucius, but also enables the Party organization to see more clearly the comrades who behave themselves better in the struggle and to do a better job of "taking in the fresh."

A young cadre of Kuangfu Road Warehouse behaved himself quite well during the great cultural revolution. During the movement to criticize Lin Piao and Confucius, he courageously uncovered and analyzed the contradictions by linking them with the realities of class struggle and two-line struggle in his unit and system. Not long ago, when the Party branch did the work of "taking in the fresh," the people inside and outside the Party unanimously held that this comrade had basically fulfilled the requirements for a Party member. They agreed to admit him into the Party. He said with excitement: "After entering the Party, I will impose stern demands on myself in accordance with the five requirements for successors to the revolutionary cause put forward by Chairman Mao and go on making revolution without slackening my pace."

- Jen-min Jih-pao correspondent

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